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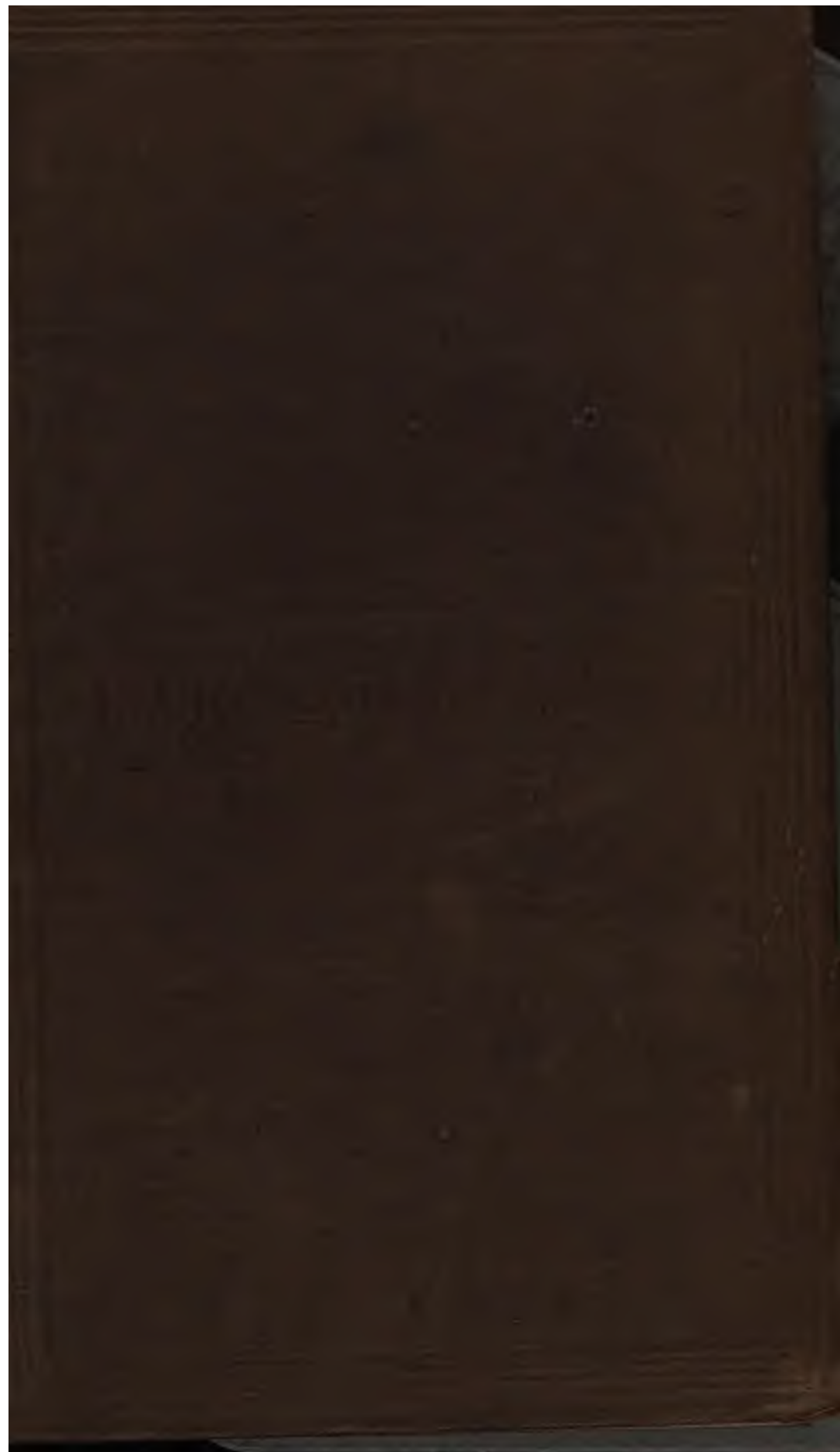
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**HOOVER INSTITUTION**  
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*J. Kenner Marshall*  
1890

*A. S. Johnson*

**ARABIC READING LESSONS.**



# ARABIC READING LESSONS,

CONSISTING OF

EASY EXTRACTS FROM THE BEST AUTHORS,

TOGETHER WITH

## A VOCABULARY

OF ALL THE WORDS OCCURRING IN THE TEXT; ALSO SOME  
EXPLANATORY ANNOTATIONS, ETC.

BY

DUNCAN FORBES, LL.D.,

EMERITUS PROFESSOR OF ORIENTAL LANGUAGES IN KING'S COLLEGE, LONDON; MEMBER OF THE ROYAL  
ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND; AND AUTHOR OR EDITOR OF SEVERAL  
WORKS ON THE HINDUSTANI, PERSIAN, BENGALI, AND ARABIC LANGUAGES.

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TO

FRANCIS JOHNSON, ESQ.,

EMERITUS PROFESSOR OF ORIENTAL LANGUAGES IN THE EAST INDIA COLLEGE  
AT HAILEYBURY, HERTFORD,

THIS WORK IS DEDICATED,

AS A SMALL MARK OF REGARD AND ESTEEM,

BY HIS SINCERE AND OBLIGED FRIEND,

DUNCAN FORBES.



## P R E F A C E.

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THERE is no occasion to say much in the way of preface to the following compilation. It is a species of work that has long been very much needed, as we have never had anything of the kind in this country adapted for the use of beginners. The "Arabic Selections," by the late Mr. E. V. Schalch, are liable to objections. The book gives by far too few extracts with the requisite vowel-points; the Vocabulary to it is very incorrect and defective; and lastly, its price has been fixed at a ridiculously high figure, considering the very meagre quantity of matter given as an equivalent.

The present work includes all that is in Schalch's Selections, *correctly printed*, and at least as much more matter extracted from other sources. The Vocabulary is proportionally enlarged, so as to contain more than twice the number of words to be found in Schalch's. We have also added a few Annotations, chiefly with a view to draw the learner's attention to such parts of the Grammar of the Arabs as differ from that of our own language.

In a work of this kind, in which such a multitude of vowel-points and other orthographical symbols are employed, it is quite probable that a few typographical errors may have escaped the eye unnoticed. I believe, however, that the number of such is very small indeed; and for this unwonted degree of accuracy my best thanks are due to Professor Francis Johnson, late of the East India College, Haileybury. That gentleman, with the most disinterested kindness, examined every one of the proof-sheets as the work was passing through the press.

D. FORBES.

58, BURTON CRESCENT,  
17TH APRIL, 1864.

# VOCABULARY.

## ARABIC AND ENGLISH.

N.B.—As a general rule, the words in the following Vocabulary are to be looked for under their appropriate trilateral roots. At the same time such words as involve a little irregularity, or more strictly speaking, a little peculiarity, are given in their appropriate place in the alphabetical order, together with a reference to the trilateral root from which they emanate. For example, a mere beginner might feel at a loss where to look for the word **إِتِّصَاعٌ**. Well, that word I have given in its regular place together with a reference both to its root **وَضَعَ**, and to the paragraph of my Grammar (recently published), where its peculiarity is explained. The same remark applies to **إِزْدَدْتُ**, **إِزْدَرَيْتُ**, and many others. The vowels in Italics, *a*, *i*, and *u*, included in parentheses, and appended to each trilateral verbal root, indicate respectively the middle vowel of the Aorist Active. Finally, the Roman numerals I. II. III. etc., indicate successively the various formations emanating from the primitive root. I have fully explained in my Grammar, § 122, etc., my reasons for denominating these derivatives from the primitive root, FORMATIONS—not CONJUGATIONS, as they are most stupidly called in most works that I have hitherto seen on the subject.

ا	أبد
<p><b>أ</b> (<i>interr. particle</i>) what? whether?          (Lat. <i>an? num?</i>) either; to which          replies <b>أَمْ</b> (or); as, <b>أَمْ ذَلِكْ</b>          whether wilt thou do that, or . . . ?  <b>آل</b> for <b>أَل</b> race, family, people.  <b>آلَة</b> for <b>أَلَة</b> an instrument, a tool.</p>	<p><b>أَب</b> (for <b>أَبُو</b>) a father; (in construction) <i>nom.</i> <b>أَبُو</b>; <i>gen.</i> <b>أَبِي</b>; <i>acc.</i> <b>أَبَا</b>.          See Gr. § 66.  <b>أَبَدَ</b> (<i>i.</i>) he was eternal; <b>أَبَدٌ</b> age, time.          to come, eternity without end;  <b>أَبَدًا</b> eternally, for ever.</p>

أَبْرَصٌ leprous ; a leper.

أَبْلَغُ (comp. of بَلِغٌ) more or most eloquent ; very eloquent.

أَبَالِيسُ (أَبَالِيسُ or أَبَالِيسُ) the devil.

أَبْنٌ a son ; ابْنَةٌ a daughter. See بَنَى.

أَبَى (a. & i.) he rejected, refused, was averse from.

إِتْضَاعٌ humiliation, abasement, from وَضَعَ See Gr. § 116, a.

أَتَى (i.) he came ; there passed ; when construed with the *prop.* ب it is equivalent to "he brought," as أَتَى بِكِتَابٍ he came with a book ; i. e. he brought a book.

أَثَرَ (i. & u.) he alleged ; he warned or reminded ; أَثَرٌ (pl. أَثَارٌ) a trace, vestige ; فِي أَثَرِهِ on his steps or track, after him, behind him.

أَثِمَ (a.) he was wicked, he sinned. أَثِمَ sin, iniquity ; أَثِمٌ a sinner.

أَثْنَانِ and fem. اثْنَتَانِ two, from ثَنَى he doubled.

أَجَرَ (u. & i.) he remunerated ; أَجْرٌ remuneration, wages, hire ; fare.

أَجَلَ (u. & i.) he appointed, fixed a term ; أَجَلٌ a cause, reason ; لِأَجْلِ

on that account ; أَجَلٌ the destined period of life ; fate, death.

أَجُودٌ better, best, most excellent. See جَان.

إِحْتِقَارٌ contempt. See حَقَّرَ.

أَحَدٌ (fem. إِحْدَى) one, any one.

See rt. وَحَدَ. أَحَدٌ the name of a mountain near Medina.

أَحَدٌ more or most violent ; sharper, sharpest. See حَدَّ.

أَحْمَدٌ lit. more or most laudable, highly praised, Ahmad, a man's name.

أَحْمَقٌ very foolish, an egregious fool.

أَحْنَفٌ bandy-legged ; also a man's name.

أَخٌ for أَخَوٌ a brother. (In construction) nom. أَخُو ; gen. أَخِي ; acc. أَخًا.

أَخَوَانِ and إِخْوَةٌ (pl.) brethren ;

أَخْتٌ for أَخَوَةٌ a sister. See Gr. § 66.

أَخَذَ (u.) he took ; he began ; أَخَذَ he assumed, he adopted.

أَخَّرَ (i.) he was last ; أَخَّرَ he kept back, he retarded ; تَأَخَّرَ delaying,

postponing ; تَأَخَّرَ he drew back,

he delayed ; آخِرٌ (fem. آخِرَى)

another, other ; آخِرٌ last, final ;

فِي آخِرِ الْأَمْرِ at length, in short ;

الْآخِرَةُ the world to come ; آخِرٌ

(أو آخِرٌ) last, latter.

أَدَبٌ (u.) he was polished, and well-

informed ; أَدَبٌ good breeding,

education, polite literature ; أَدِيبٌ

(*pl.* اَدْبَاءُ) polite, accomplished, of good education.

اَدَّر *aor. apoc.* of دَرِيَ he knew, *q.v.*

آدَم (*gen. and acc.* آدَم) Adam, the first man. Proper names of foreign origin when introduced into Arabic are diptotes, like the singulars of classes 4th and 5th. See Gr. §§ 63 and 64.

اَدْنَى (*comp. of* دَنِي *q.v.*) more or most base or vile.

اَدَّى (*i.*) it was copious; *x.* اَدَّى he paid, performed.

اِذَا when, then, at that time; *interj.* lo! behold!

اِذَاكَ and اِذَاكَ When; then.

اِذِن (*a.*) he gave ear; he proclaimed the hour of prayer; he permitted, allowed; *iii.* اِذِن he proclaimed, announced; *ix.* اِسْتَأْذِن he asked leave; اِذْن permission, leave; اِذْن (*pl.* اِذَان) the ear.

اِذِيَ (*a.*) he was hurt, injured; *iii.* اِذِيَ he hurt, injured; *noxious, injurious.*

اَرْبَعَة (*sem.* اَرْبَع) four; اَرْبَعُونَ forty.

اَرَخَ and اَرَخَ he dated (an epistle or book, etc.) اَتَارِخ (*pl.* اَتَارِخ) dating, a date; history, annals.

اَرَضِي (*pl.* اَرَضُون) and اَرَضِي the earth; land; a country.

اَرَانِب (*pl.* اَرَانِب) a hare.

اَرَانِك (*pl.* اَرَانِك) a couch; a throne.

اَزْدَدْتُ *vii.* of زَاد *q.v.* he increased.

اَزْدَرَيْتُ *vii.* of زَرَا *q.v.* he despised.

See Gr. § 116, *a.*

اَزِمَّة (*pl.* of زِمَام) camels' halters or reins (*rt.* زَم *q.v.*).

اَسْد (*pl.* اَسَد) a lion; also the name of an Arab tribe.

اَسَرَ (*i.*) he bound, took captive; اَسْر a ligament, a joint; that by which one thing is fastened to another; a rein or bridle; بِاَسْرِهِ with his bridle; hence, the whole, entirely; اَسِير bound; a captive.

اَسَف (*a.*) he mourned, grieved; اَسَف grief, sorrow.

اِسْلَام Islamism, Islām, the Muslim faith.

See سَلِم.

اِسْم a name. See *rt.* سَمَا.

اَسَى (*a.*) he felt grieved, he was sorry or sad, he regretted.

اَشَدَّ (*pl.* of شَدِيد from شَد *q.v.*) intense; strong, violent, powerful.

اَشْرَف eminent, most noble; also a man's name.

اَشْيَاء (*pl.* of شَيْء) things, affairs.

اِصْطِنَاع *inf.* *vii.* of صَنَعَ *q.v.*

اَصْل (*u.*) it was firmly rooted; اَصْل the foundation or base, root, origin, source or first principle of anything (opposed to فَرْع); اَصِيل the evening; a noble steed.

اضْمَحَلَّ (*quadrilit.*) he vanished, disappeared (*III.* formation).

اعْجَمِي. See عَجَمِي a barbarian, more especially a Persian.

اعْطَا inf. *III.* of عَطَا (for عَطَو *q.v.*).

اعْلَال (*pl.* of عِلَّة) diseases, infirmities.

اعْوَجَّ inf. *VIII.* of عَوَج he was crooked; wryness, curvature, obliquity.

اعْيَانِي *pret.* of *III.* of عَيَّ (*q.v.*) with the affixed pronoun 'me.'

اغْنِي *comp. & sup.* of غَنِيَ rich, wealthy; richer, more or most wealthy;

اغْنِيَا (*pl.* of غَنِيَ from غَنِيَ *q.v.*)

افلاطون the philosopher Plato.

افْتَقَدِي 1st *pers. pl.* of *VII.* فَتَدِي (*q.v.*) with the interrogative ا and the particle فَ prefixed.

اقْوَا inf. of *III.* of قَوِيَ *q.v.* strengthening, etc.

اقْوِيَا *pl.* of قَوِيَ strong, very powerful.

أكد See وَكَّد he confirmed.

أَكَلَ (*u.*) he ate; *imp.* كُلْ; مَأْكَلْ eating; اكل whatever is eaten, food.

أَكْمَه blind from one's birth. See كَمِه.

آل (see *rt.* أَوَّل) family, race, etc.

ال the definite article The, *indeclinable.*

أَلَا verily, be assured; أَلَا for لَا that not; إِنْ لَا for لَا (si non or nisi) if not, unless, except.

أَلَا (*a.*) he was deficient, he failed; *III.* أَلَيْتَ he swore, he vowed; an oath, a vow.

أَلْيَاب (*pl.* of لُب) hearts, intellects.

الَّذِي (*pl.* الَّذِينَ) he who, him whom.

السِّنَّة (*pl.* of لِسَان) tongues; languages.

آلَة a tool, an instrument, implement.

أَلَفَ (*a.*) he frequented, resided in;

أَلَوْفُ الْوَطَنِ the land we live in, home; أَلَفَ a thousand.

أَلِمَ (*a.*) he was in pain; أَلِيمَ painful, grievous.

أَلِهَ (*a.*) he adored, worshipped; إِلَه

a god, a divinity; إِلَه the God, the true God; إِلَه تَعَالَى God the Most

High; اَللَّهُم (in prayer) O God!

إِلَى (*prep.*) to, towards, up to.

أُمُّ أُمُّ الْوَلَدِ the mother of children; a law-term applied to the female slave who has borne children to her master.

أَمَّا but, yet; أَمَّا بَعْدُ but after; a form used by the Arabs in letter-writing, signifying "these things being premised."

أَمَّا either, both.

إِمَامٌ a chief, generally means a chief priest, Imaum; a sovereign; إِمَامَتُهُ the office or dignity of chief priest.

أَمَرَ (*u.*) he ordered, commanded; *v.*



تَوَامَرَ he determined, resolved; VII.  
اَمَرَ he submitted, obeyed; امر  
an affair, subject; an order, com-  
mand; امير (pl. امراء) a com-  
mander; a prince; امير المؤمنين  
commander of the faithful (a title  
assumed by the Caliphs).

اِمْرًا or اِمْرَةً a man; اِمْرَةً a woman  
(rt. مَرَّ q.v.)

اَمْسَ the day before; بِالْأَمْسِ yester-  
day.

اَمْضَ go, march; imp. of مَضَى q.v.

اَمَلْ and اَمَلْ hope, expectation.

اَمِنَ he confided, he trusted; (a.) اَمِنَ

he was secure, safe; III. اَمِنَ he  
made safe or certain; he believed;  
مُؤْمِنٌ a true believer; اَمَانٌ safety,  
safeguard.

اِنَ time; اِلَآن now, at present.

اَنَ that, to the end that; اِنَ if; اِنَّ  
and اِنَّه because, since; اِنَّ and اِنَّه  
indeed, truly; اِنَّمَ certainly; it is  
only this.

اَنَا (1st pers. pron. com.) I.

اِنَاءٌ (pl. اِنِيَّة) a vessel, a cup.

اَنْتَ (2nd pers. pron. maso.) thou;  
(fem.) اَنْتِ.

اِنْتِقَامٌ (from نَقَمَ) revenge, retaliation.

اِنْسَ (a.) he became familiar; III. he  
associated with, he made friendship;

اِنْسَ the human race, mankind;

اِنْسَانٌ a human being (as opposed  
to a brute); (pl. اِنْسَانٌ generally  
contracted into نَاسٌ)

اِنْفَ (a.) he disdained, scorned; IX.

اِسْتَنْفَكَ he renewed; it recom-  
menced; اَنْفٌ the nose.

اَنْفُسَ (pl. of نَفْسٌ) souls; selves.

اَنُوشِيرَوَانٌ name of a Persian king of  
the Sassanian dynasty who reigned  
in the sixth century of our era;  
he was famed for his justice.

اَنَى and v. تَوَانَى he delayed, tarried, or  
lingered (by the way); اَلتَّانِي tardin-  
ess, slowness.

اَنْيَابٌ (pl. of نَابٌ) teeth, especially  
those of a dog; canine teeth.

اِنِيَّةٌ (pl. of اِنَاءٌ) vases, vessels.

اَهَلَ (u. & i.) he married; اَهْلٌ  
people; a person; a master, lord;  
اَهْلُ الدَّارِ people of the house,  
domestics, attendants.

اَوَّلَ or اَل (u.) he returned; اَلٌ a  
family, race, people; اَوَّلٌ first; the  
beginning. اَوَّلًا firstly.

اَوْ conj. or, either, whether.

اُولَئِكَ (pl. of ذَلِكَ) demonstr. pron.  
those. See Gr. § 85.

اَيَّ that is to say; id est; اَيَّ (pron.  
com. gen.) whosoever, whichever;

*interrog.* who? which? أَيَكُم which of you?

أَيَا and أَيَا (a pleonastic particle prefixed to pronouns of every gender and person); as أَيَايَ I, or me; أَيَاكَ thou, or thee, etc.; أَيَاكَ take care, be on your guard; construed with *وَمِنْ* or *و*.

أَيَّامٌ (*pl.* of *يَوْمٌ*) days; times, seasons.

آيَةٌ (*pl.* آيَاتٌ) a sign; a miracle; a verse of the *Kurān*.

أَيْسَ (*a.*) he despaired.

أَيْضًا likewise, also; the same, ditto.

أَيْقُنُ (*comp. and sup.* of *يَقِينٌ*) more or most certain, truer, truest; quite sure.

أَيْلٌ or أَيْلٌ (*pl.* أَيْالٌ) a stag; a species of mountain goat, chamois, gazelle.

إِيمَانٌ faith, religion. See *أَمِنَ*.

أَيْنَ where? whither? *مِنْ أَيْنَ* whence?

أَيْهَا (*interj.*) O! hear! listen!

أَيَّوَانٌ (*Persian* أَيوان) a palace,

## ب

ب (*insep. prep.*) in, to; by, with. See *Gr.* § 178.

بَارَ (*a.*) he dug a well; بَيْتَرٌ a well.

بَارِدٌ a cold. See *بَرَدٌ*.

بَاعَ for بَيَعَ (*i.*) he sold; also he bought; he trafficked.

بَانَ for بَيَّنَ (*i.*) it was manifest, clear, or evident; *i.* بَيَّنَ he made manifest, shewed, or declared.

بَوَّسَ for بَأَسَ (*u.*) he was courageous; بَثَسَ (*a.*) he was miserable; بَأَسٌ valour, ardour, force, violence.

بَحَّرَ (*pl.* بُحُورٌ and بَحَارٌ) the sea.

بَخَّرَ (*a.*) it exhaled; بَخُورٌ (*pl.* بُخُورَاتٌ) perfume, fumigation; بُخَارٌ exhalation, fume, steam, vapour.

بَخِلَ avarice; بُخْلًا (*pl.* بُخْلَاءٌ) avaricious; a miser.

بَدَّ (*u.*) he separated, disjoined; تَبَدَّدَ being dispersed, being scattered; بَدٌّ separation, avoidance; لَا بَدَّ there is no avoidance or escape, it must be.

بَدَأَ (*a.*) he began, commenced; *III.* أَبَدَأَ he produced, he created; he shewed;

*VII.* ابْتَدَأَ he commenced, began; بَدَأَ and بَدَوْ beginning, origin; ابْتِدَاءٌ a commencement.

بَدَّرَ (*u.*) he hastened, he anticipated; *II.* بَادَرَ he hastened to perform

(anything for another); *III.* أَبَدَّرَ he did (anything) when the moon was full; بَدَّرَ the full moon; مُبَادَرَةً haste, precipitation.

بَدَّلَ (*a.*) and *I.* بَدَّلَ he changed, exchanged; بَدَّلَ and تَبَدَّلَ substitution, permutation, exchange.

بَدَن (u.) he was corpulent; بَدَن (pl.)

أَبْدَان the body; strictly speaking, it means the trunk, independent of the head and feet.

بَذَلَ (i. & u.) he bestowed, expended, lavished, squandered.

بَرَّ (a.) for بَرَّ he was just, virtuous;

بَرَّ dry land, earth (as opposed to بَحْر sea);

أَبْرَار (pl.) just, righteous, holy

men; بَرِيَّة the country, the open

plain, a desert; بَرِي of or belong-

ing to the desert.

بَرَأَ (a.) he recovered from sickness;

he was cured; أَمْرَأَ he cured, healed, or restored to health.

بَرَدَ (u.) it was cold; بَرَدَ the cold;

بَارِد cold; بَرِيد a courier, post,

messenger; مَبْرُوك a file.

بَرَقَ (u.) it glittered, it shone; بَرَقَ

(pl. بَرَقَات) lightning, the thunder-

bolt; إِبْرِيْق an ewer, a water-jug;

إِسْتَبْرَق a rich silken robe, brocade.

بَرَكَ (u.) he stood firm; he kneeled,

bent the knee; بَارَكَ he blessed;

مُبَارَك blest, prosperous, thriving.

بَرْمَك the name of a noble family

who flourished at Baghdād under

the caliphate of Harūnu-r-Rashīd;

بَرْمَكِي belonging to the Barmaki

family; a Barmecide.

بُوسْتَان (from the Persian بستان) a

garden, a pleasure-ground; بُسْتَانِي a gardener, a florist.

بَسَطَ (u.) he expanded, stretched out,

it was wide; بَسَاط a cushion, carpet, rug, or mat; anything spread out for a seat.

بَسَمَ (i.) and iv. تَبَسَّمَ he smiled.

بَشَّرَ (u.) and i. بَشَّر he announced

glad tidings, he greeted; بَشَر a

human being, man.

بَصَرَ (u.) he saw, he beheld; بَصَر (pl.

بَصَائِر) the eyesight, the eye; بَصِير

a seer, one possessed of sight; بَصِيرَة

inward perception, penetration.

بَضَعَ (a.) he cut off (a portion); بَضْعَة

a piece, a morsel.

بَطَحَ (a.) he cast down, felled; vi.

إِنْبَطَحَ he fell prostrate.

بَطِرَ (a.) he was mirthful, he bore him-

self haughtily or insolently; iii.

أَبْطَر he annoyed, made insolent.

بَطَلَ (u.) it was abortive, void, of no

effect; i. بَطَلَ he abolished, caused to

cease, made void.

بَطُنَ (u.) it was hid, it lay concealed;

بَطْن (pl. بَطُون) the belly, interior.

بَعَثَ (a.) he sent; he raised (from

the dead).

بَعَدَ (u.) he was remote, distant; iv.

تَبَاعَدَ and v. تَبَاعَدَ he went to a

distance, he withdrew; بَعْدَ after;

بَعِيد far, distant; بَعْدَ distance.

بَعْضٌ (pl. أَبْعَاضٌ) a certain one, some

one; بَعُوضٌ and (noun of unity) بَعُوضَةٌ a small fly, gnat, mosquito.

بَغْدَادُ the city of Baghdād, vulgarly called Bagdat.

بَغَضٌ (u.) he was hateful, he hated;

بَغْضٌ hatred, maliciousness.

بَغْلٌ (pl. بَغَالٌ) a mule.

بَغَى (i.) he transgressed, he sought;

VI. اِتَّبَعِي it was desired; it was meet, it behoved; بَغَى injustice, mutiny, rebellion.

بَقَرٌ (pl. بُقُورٌ) an ox, (collectively)

cattle; بَقْرَةٌ a cow.

بَقِيَ (i.) he remained; III. أَبْقَى he

caused to remain; he preserved, saved; بَقَاءٌ duration, continuation.

بَكَرَ (u.) he rose at dawn, he did (anything) betimes; بَكْرٌ (pl. أَبْكَارٌ) a

virgin; بَكْرَةٌ the time of dawn,

morning; بَكُورٌ hastening, a doing of anything betimes, diligence.

بَكَى (i.) he wept; V. تَبَاكَى he was

moved to tears, he joined (others) in weeping; بَكَاءٌ weeping.

بَلِ but, yet; بَلَا without.

بَلَ (u.) he wet or moistened.

بَلَدٌ he sojourned, he abode; he was

stupid; بَلَدٌ and بَلَدَةٌ (pl. بِلَالٌ) a

country, district; a town; بَلِيدٌ stupid, stolid, dull, obtuse.

بَلَغَ (a.) he swallowed.

بَلَغَ (u.) he reached, attained; came; (used impersonally) it came to one's

knowledge; بَلَغَ that which comes

or is brought to any one; بَلِيغٌ

fluent, eloquent; بُلُوغٌ maturity, perfection.

بَلَهٌ he was silly; أَبَلَهٌ foolish, a simpleton.

بَلَا for بَلَوَ (u.) he tried, he tempted, he

afflicted; VII. اِتَّبَلَى he was involved

in trouble, he suffered adversity; بَلَاءٌ

proof, experience; evil, trouble, ad-

versity; بَلِيَّةٌ an experiment, trial;

also sorrow, affliction by which men are tried; بَلَى yes, verily.

بَنَى (i.) he built, founded; بَنٌ (for

بَنَوٌ) a son; بِنْتٌ (for بَنَوَةٌ) a

daughter; بَنٌ (for بَنَوٌ) a son (pl.

بَنِينَ obj. case بَنُونَ); (in construc-

tion) بَنُو and بَنِي; بَنِي (dimin.) a

little son; يَا بَنِي O my (dear)

little son; بَنَاءٌ a builder, an archi-

tect; بُنْيَانٌ building; بُنْيَةٌ or بُنْيَةٌ

an edifice.

بَهَجَ (a.) and VII. اِبْتَهَجَ he was glad or delighted.

بَيَّا for بَيَّوْ (u.) it was beautiful, it shone;

بَيِّ beautiful, good, fair.

بَهِيمَةٌ (pl. بَهَائِمٌ) a beast of burden; a brute; an animal.

بَابٌ (pl. أَبْوَابٌ) a door, a gate; a chapter; بَابُ الْأَبْوَابِ the gate of gates; the name given by the Arabs to the strait called Portæ Caspiæ by the Romans, and دَرَبَنْد by the Persians; between the Caspian Sea and Mount Caucasus.

بَاتَ for بَيَّتَ (a. & i.) he abode during the night, he passed the night;

بَيْتٌ (pl. بُيُوتٌ) a house, a tent; (pl. أَبْيَاتٌ) a verse or couplet.

بَاسٌ (from the Persian بوسه) he kissed, embraced; بُوسٌ a kiss.

بَاضَتْ for بَيَضَ (i.) it was white; بَاضَتْ (the hen, etc.) laid eggs; بَيَاضٌ whiteness; أَبْيَضٌ (pl. بَيْضٌ) white; بَيْضَةٌ an egg.

بَاعَ for بَيَعَ (i.) he sold; VII. he purchased; بَيْعٌ act of selling; ابْتِيعَ purchasing.

بَانَ (u. & i.) it appeared; it was clear and distinct; I. بَيَّنَّ he elucidated, he explained, related; III. أَبَانَ he revealed, manifested; IV. تَبَيَّنَ it was evident; it appeared; بَيْنَ between, among, in the midst of; بَيْنًا and بَيْنَمَا whilst; بَيَانٌ explanation, relation, eloquence, expression; بَيِّنَةٌ anything manifest and clear, convincing; demonstration; بَيِّنٌ manifest, clear.

## ت

تَارَةً and تَارَةً a time, a turn; once, one time; تَارَةً at one time, one while.

تَوَّامٌ (i.) he had a twin; تَوَّامٌ (du. تَوَّامَانِ) a twin, twins.

تَبَعَ (a.) and VII. اتَّبَعَ he followed; تَابِعٌ a follower, a sectary.

تَبْنٌ straw, hay, fodder.

تَجَرَ (u.) he traded, trafficked; تَاجِرٌ (pl. تَجَّارٌ and تَجَّارٌ) a merchant, a trader; تِجَارَةٌ commerce, traffico, merchandise.

تَحْتِ (prop.) under, beneath.

تَرَبَّ (a.) it was earthy; تُرْبَةٌ soil, earth, clay; تُرَابٌ (pl. تُرَبَانٌ) and أَتْرَبَةٌ dust, soil, earth.

تَرَجَمَ quadril. he translated from one language into another; تَرْجَمَانٌ, تَرْجَمَانٌ, or تَرْجَمَانٌ an interpreter, or as he is vulgarly called, a dragoman, or drogouman.

تَرَكَ (u.) he left, abandoned; he made or deemed.

تِسْعٌ (maso. تِسْعَةٌ) nine.

تَعَبَ (a.) he was fatigued; تَعَبٌ fatigue, labour, pain; تَعَبَانٌ wearied, oppressed.

تَقَنَّ nature; skilful, perfect; III. أَتَقَّنَ he perfected; he made skilfully and judiciously.

تِلْكَ (*dem. pron. fem.*) that.  
 تَمَّ (*i.*) it was complete, concluded;  
 تَمَامٌ the whole, completion.  
 تَابَ for تَوَّبَ (*u.*) he turned back,  
 reformed, repented; he changed;  
 i. تَوَّبَ he caused to repent or  
 change.  
 تَوَانِي (*rt.* وَنَى *q.v.*) delay, slowness.

## ث

ثَبَّتَ (*u.*) it was firm, it remained,  
 was permanent; ثَابِتٌ firm, fixed.  
 ثَعْبَانٌ (*pl.* ثَعَابِينُ) a dragon, a large  
 species of serpent.  
 ثَعْلَبٌ (*pl.* ثَعَالِبُ) a fox.  
 ثَعْرٌ (*pl.* ثُعُورٌ) a row of teeth.  
 ثَقَّةٌ confiding, trusting (*rt.* وَثَقَ).  
 ثَقُلَ (*u.*) he was heavy; ثَقْلٌ weight,  
 heaviness; ثَقِيلٌ heavy; grievous.  
 ثَلَاثٌ (*maso.* ثَلَاثَةٌ) three; ثُلُثٌ a third.  
 ثَلَجَ (*u.*) it snowed; ثَلْجٌ (*pl.* ثُلُوجٌ)  
 snow; ثَلْجٌ ثَلِجٌ heavy, thick snow.  
 ثُمَّ and ثُمْتُ then, afterwards.  
 ثَمَرَ it was fruitful; ثَمَرٌ and ثَمَرٌ (*pl.*  
 ثَمَرَةٌ (أَثْمَارٌ) fruit; ثَمَرَةٌ  
 a single fruit.

ثَمَانِي for ثَمَانِيَّةٌ (*maso.* ثَمَانِيَّةٌ) eight;  
 ثَمَانُونَ eighty; ثَمَنٌ price.  
 ثَنَى (*i.*) he bent; he doubled; ثَانِي  
 second; ثَانِيَّةٌ the midst; the middle;  
 اِثْنَانِ (*fem.* اِثْنَتَانِ) two.  
 ثَوَّبَ for ثَوَّبَ (*u.*) he turned, changed;  
 ثَوْبٌ (*pl.* ثِيَابٌ and ثَوَابٌ) clothes a  
 coat, a garment. ثَوَابٌ reward (in  
 a future state) for good works done  
 in this life.  
 ثَوَّرَ for ثَوَّرَ (*u.*) it was stirred up (dust,  
 anger, a tumult, etc.); ثَوْرٌ (*pl.* ثِيْرَانٌ)  
 a bull; frenzy, madness; a fool.

## ج

جُبٌ (*pl.* جِبَابٌ) a draw-well, a  
 pit, a cistern.  
 جَبَرَ (*u.*) he bound together, re-united;  
 جَبَّارٌ powerful, haughty; a tyrant.  
 جَبَلَ (*u. & i.*) he formed, created;  
 جِبَالٌ (*pl.* جِبَالٌ) a mountain.  
 جَدَّ (*i.*) he was great, powerful; it was  
 new; i. جَدَّدَ he made new or reno-  
 vated; جَدِيدٌ new; جَدًّا violently,  
 exceedingly.  
 جَرَّ (*u.*) he drew, dragged.  
 جَوَّاحٌ (*a.*) he wounded, tore up; جَوَارِحُ  
 birds or beasts of prey; جَرَّاحٌ a  
 surgeon, a phlebotomist.

جَرَدَ (u.) he took away, stripped off; I.

جَرَدَ he caused to be pulled off (his clothes; he unsheathed (his sword);

جَرَادَ (collective), جَرَادَةٌ (noun of unity) a locust.

جَرْدَانٍ (pl.) جَرْدَانٍ a species of field-rat.

جُرْزَةٌ a bundle (especially of hay, grass, or firewood).

جَرِي (i.) it flowed; it came to pass, occurred;

جَارِيَةٌ (pl. جَوَارِي) a girl,

a female slave; جَارٍ flowing (water);

جَرِي running (a race).

جَزَأَ (i.) he slaughtered; جَزَّارٌ a butcher (especially of camels).

جَزَا he recompensed, repaid; II. جَازِي

the same; جَازَاهُ خَيْرًا he prayed

(God) to recompense him; جَزَاءٌ re-compensing; requital, reward.

جَسَرَ (u.) he passed over; he was bold, he ventured; جَسْرٌ a bridge.

جَسَمَ (u.) he was fat, large, or bulky;

جَسَمٌ (pl. أَجْسَامٌ) the body; جَسِيمٌ large, corpulent or portly.

جَعَدَ he had curling hair; جَعْدٌ curly-

haired, crisp-haired, frizzle-haired.

جَعَلَ (a.) he placed; he made; he appointed; he feigned.

جَفَنَ (pl. أَجْفَانٌ) an eyelid.

جَلَّ (i.) he was great; جَلِيلٌ (pl. أَجْلَاءٌ) great, illustrious.

جَلَدَ (i.) he flayed; he scourged; he

flogged; جِلْدٌ (pl. جُلُودٌ) the skin, the hide.

جَلَسَ (i.) he sat down (on the ground in the Oriental manner,—فَعَدَ expressing the European fashion);

مَجَالِسٌ (pl. مَجَالِسُ) the time or place of sitting, a sitting-room,

an assembly, session; جُلُوسٌ an assembly, a sederunt.

جَامَعَ he collected, united; II. جَامِعٌ

he had connection with; VII. اجْتَمَعُوا

they assembled, agreed; جَمْعٌ a

number, multitude; أَجْمَعٌ all, en-

tire, whole; جَمِيعٌ collected, the

whole; جَمِيعًا together, altogether,

entirely; جَمَاعَةٌ a body, a band.

جَمَلٌ (u.) he was comely, beautiful,

جَمَلٌ a camel (especially when full-

grown and strong); جَمَالٌ beauty,

comeliness; جَمِيلٌ handsome, grace-

ful.

جَنَّ (u.) (the night) concealed or

veiled; جِنٌّ a spirit, genie, demon

(as being invisible); جَانٌ genii, de-

mons; جَنَّةٌ a garden, paradise.

جَنَّبَ (i.) he shunned; جَنْبٌ and

جَانِبٌ (pl. جَوَانِبُ) the side.

جَنَاحٌ (pl. أَجْنِحُ) the human hand or

arm; wing of a bird, fin of a fish.

جُنْدٌ (pl. جُنُودٌ) an army, a legion.

جِنْسٌ (pl. جُنُوسٌ and أَجْنَاسٌ) genus, kindred, race.

جَنَقَ (i.) he shot (from a balista);  
 مَنَجْنِيقٌ a balista or catapult, for  
 discharging missiles.

جَهَدَ (a.) he strove; he laboured;  
 VII. اجْتَهَدَ he took pains; he  
 strove; بَذَلَ المَجْهُودَ he put forth  
 every effort.

جَهَرَ (a.) he rushed on (a wounded  
 foe to despatch him); I. جَهَزَ he ap-  
 pointed, equipped, he despatched.

جَاهِلَ (a.) he was ignorant, silly; جاهِلٌ  
 (pl. جُهَّالٌ) silly; an ignoramus.

جَابَ for جَوَّبَ (u.) he cut, split; III.  
 اجَابَ he answered; he asserted;  
 he granted. جَوَابٌ an answer, reply.

جَانَ for جَوَّدَ (u.) he was generous,  
 bountiful, good, or famous; جَوْدَةٌ  
 goodness; جَيِّدٌ good, excellent;  
 اَجْوَدُ best or most excellent.

جَارَ for جَوَرَ (u.) he transgressed; he  
 erred; he was unjust (in his decision);  
 he acted tyrannically as sovereign;  
 II. جَاوَرَ he was neighbour to (one);  
 he associated with (one); جَوْرٌ in-  
 justice, tyranny; جَارٌ a neighbour,  
 a partner in trade; جَوْرَةٌ a pool or  
 basin in a running stream.

جَارَ for جَوَزَ (u.) he went, passed by;  
 also VII. اجْتَازَ the same.

جَاعَ for جَوَّعَ (u.) he hungered; I. جَوَّعَ  
 he kept hungry; he famished; جَائِعٌ

hungry, starving; جَوْعٌ hunger;  
 جَوْعًا in a state of hunger, starving.  
 جَافَ for جَوَّفَ (u.) it was hollow;  
 جَوْفٌ the inside of anything, the  
 belly, a concavity.

جَوِّيَ internal, (opposed to بَرِّي ex-  
 ternal).

جَاءَ بِكِتَابٍ (i.) he came; جِيَاً for جَاءَ  
 he brought a book; مَجِيءٌ arrival,  
 coming.

جَيْشٌ (pl. جُيُوشٌ) an army, troops.

## ح

حَبَّ (i.) and III. احَبَّ he loved,  
 desired; حُبٌّ and مَحَبَّةٌ love,  
 regard, affection.

حَبَّرَ (a.) it (the field) flourished; حُبُورٌ  
 joy, gladness; مَحْمُورٌ joyous, filled  
 with joy, overjoyed.

حَبَسَ (i.) he confined, imprisoned;  
 حَبْسٌ confinement, imprisonment.  
 حَتَّى unto, until (time or place).

حَجَّ (u.) he sought; he performed a  
 pilgrimage to Mecca; VII. he argued,  
 insisted that; حَجَّةٌ the pilgrimage  
 to Mecca; حُجَّةٌ proof, argument.

حَجَرَ (u.) he interdicted, guarded;  
 حِجْرٌ the bosom, the lap.

حَدَّ (i.) he limited; حَدٌّ (pl. حُدُودٌ)  
 boundary, limit, goal; حَدِيدٌ sharp,



pointed, violent; iron; أَحَدٌ more or most sharp. حَدَّاءٌ a worker in iron, a blacksmith.  
 حَدَثَ (a.) it happened, it came to pass; I. حَدَّثَ he related, narrated; حَدِيثٌ a tale, tradition.  
 حَدَرَ (u.) and VI. اُنْكَدَرَ he descended.  
 حَادِقٌ (i.) he was circumspect; حَادِقٌ acute, clever, skilful; أَحَدُقٌ more or most skilful.  
 حَذَرَ (a) he bewared, was cautious; he shunned; حَذَرٌ caution, avoidance.  
 حَرَّ (i.) it was hot; it glowed; (a.) he was free, of noble race; حَرٌّ (pl. حُرُورٌ and أَحَارٌ) heat, fervour; حَرِيرٌ silk.  
 حَرَبَ (u.) he waged war; حَرْبٌ (pl. حُرُوبٌ) war.  
 حَرَثَ (u.) he ploughed, cultivated; مَحْرَاثٌ tillage, agriculture; مَحْرَاثٌ a plough, a coulter.  
 جَرَدُونٌ and جَرْدُونٌ a lizard, a land crocodile.  
 حَرَشَ (i.) (strife) was raised; III. اَحْرَشَ he exasperated, he irritated, excited anger.  
 حَرِصَ (a) he was covetous; حَرِصٌ greediness, avidity, avarice; حَرِيمٌ greedy, covetous.  
 حَرَقَ (i. & u.) it was burning; III. اَحْرَقَ he set on fire; he burnt; VII.

اِحْتَرَقَ it caught fire; it was burnt.  
 حَرَكَ (u.) it was in motion; it shook; I. حَرَكَ he moved; he set in motion.  
 حَرَكَةٌ motion.  
 حَرَمَ (i.) it was forbidden, unlawful; حَرَامٌ and حَرَمَةٌ that which the law prohibits; مُحَرَّمٌ sacred, interdicted; name of the first month in the Arabian Calendar, during which, warfare was prohibited.  
 حَزَقَ (i.) he bound, restricted.  
 حَزَمٌ steadiness, vigilance, caution.  
 حَزِنَ (a.) he sorrowed, mourned; حَزْنٌ and (pl. اَحْزَانٌ) sorrow, grief.  
 حَسَّ (u.) he felt, he perceived, he thought, he knew.  
 حَسِبَ (i.) he reckoned, was of opinion, accounted.  
 حَسَدَ (i. & u.) he envied; حَسَدٌ envy; حَسُوْدٌ and حَامِيْدٌ envied; حَسُوْدٌ envious.  
 حَسَنَ (u.) he was good, handsome, excellent; III. اَحْسَنَ he made good; he did good; he was liberal; IX. اِسْتَحْسَنَ he accounted good; he approved; مُحْسِنٌ benevolent, good, virtuous; حَسْنٌ beauty; حَسَنٌ good, beautiful, splendid; اَحْسَنُ (fem. حُسْنِيٌ) better, fairer; best; بِالْحُسْنِي in the best manner.  
 حَشَّ (u.) it (the grass) became dry; حَشِيْشٌ forage, fodder, hay, straw.

حَشِمٌ (a.) and VII. اِحْتَشَمَ he had many attendants; حَشَمٌ and اِحْتِشَامٌ a retinue; a large establishment, servants and attendants.

حَصَدَ (u. & i.) he reaped; حَصْدٌ reaping.

حَصَلَ (a.) it happened, arrived, came to pass; I. حَصَلَ he produced, made manifest; حَوْصَلَةٌ the stomach, maw, crop, craw.

حَصَنَ and حَصْنٌ (u.) it was strong or fortified; حَصْنٌ a fortified place; حَصِينٌ a small fort, a redoubt.

حَصِيَ he understood, comprehended in his mind; III. he knew, he enumerated.

حَضَرَ (u.) he was present; he appeared; it was near at hand; III. اَحْضَرَ he made present; he produced; he summoned; حَضْرَةٌ presence, majesty; حَاضِرٌ present, at hand, ready; on the spot.

حَظَّ and III. اَحْظَّ (u.) he set down, he laid down; he alighted, settled.

اِحْتَطَبَ (i.) and VII. اِحْتَطَبَ he collected wood for fuel; حَطَبٌ fuel, firewood.

حَظِيَ (a.) he lived in affluence and dignity; he was honoured; حَظِيَّةٌ a married man's concubine.

حَفَّ (u. & i.) he surrounded, carried round; حَافَاتٌ (pl. حَافَةٌ) a border, brink, margin.

حَفِيَ (a.) he walked barefoot, was sore in the feet by much marching.

حَقَّ (i.) it was right and proper; IV. تَحَقَّقَ it was proved true; حَقِيقٌ verification; حَقٌّ (pl. حَقُوقٌ) truth; God; a right, a lawful claim;

حَقِيقٌ real, proper, true; حَقِيقَةٌ reality, truth; مُسْتَحَقٌّ meriting, deserving, worthy of.

حَقَّرَ (i.) he contemned, despised; VII.

اِحْتَقَرَ he deemed contemptible; اِحْتِقَارٌ despicable; حِقَارَةٌ and اِحْتِقَارٌ contempt.

حَكَمَ (u.) he exercised dominion; he passed judgment; he ordered; he was learned and wise; I. حَكَمَ he gave (to another) power, control, or right (over his property); حَكْمٌ an order, a law; حِكْمَةٌ science, skill, art; حَكِيمٌ (pl. حَكَمَاءُ) a sage, a philosopher; a doctor, a physician.

حَكَى (i.) he told, he related; حِكَايَةٌ a tale, a narration; a fable.

حَلَّ (u.) he loosened; he descended; it was due; حُلُلٌ striped garments, the vestments of the blessed in Paradise.

حَلَفَ (a.) he swore; he made oath; حِلْفٌ alliance, a sworn treaty of friendship.

حَلَمَ (u.) he was meek, and long-suffering; V. مَحَالَمٌ he feigned

meekness; <sup>س</sup>حَلِيم meek, mild, long-suffering, clement.

<sup>س</sup>حَلَا for <sup>س</sup>حَلَو (u.) it was sweet; <sup>س</sup>حَلَاوة (pl. <sup>س</sup>حَلَوَات) sweetness, a sweet-meat (more especially that in which honey is freely used).

<sup>س</sup>حَلَى (i.) and <sup>س</sup>حَلَى he adorned, he decked; <sup>س</sup>حَلَى (pl. <sup>س</sup>حَلَى) an ornament, a female ornament.

<sup>س</sup>حَم (u.) he heated (the water); he became enraged; <sup>س</sup>حَمَّ he bathed; <sup>س</sup>حَمَّ a warm bath (hence the word hummums); <sup>س</sup>حَمَامَة a dove, pigeon.

<sup>س</sup>حَمَار (pl. <sup>س</sup>حَمِير) an ass.

<sup>س</sup>حَمَة (pl. <sup>س</sup>حَمَات) venom of a scorpion, sting of a bee or wasp, etc.

<sup>س</sup>حَمَد (a.) he praised; <sup>س</sup>حَمْد praise; <sup>س</sup>حَمْد much praised; a proper name; <sup>س</sup>حَمِيد praised, praiseworthy.

<sup>س</sup>حِمَق (a.) he was silly, foolish; <sup>س</sup>حِمَق folly, silliness; <sup>س</sup>أَحْمَق a fool.

<sup>س</sup>حَمَل (i.) he carried; he sent; he excited; he imputed; (a female) was pregnant; <sup>س</sup>حَمَل he caused to carry or convey (a burden, epistle, etc.).

<sup>س</sup>حَمَا (i.) he defended; he was modest; <sup>س</sup>حَمَاة modesty, shame, a nice sense of honour; protection; <sup>س</sup>حَمَة (pl. <sup>س</sup>حَمَات) venom; the sting of a serpent, wasp, or bee.

<sup>س</sup>حَمِيَ (a.) it was hot or burning.

<sup>س</sup>حِنْطَة (pl. <sup>س</sup>حِنْط) wheat.

<sup>س</sup>حِنَق (i.) he was inflamed with anger; <sup>س</sup>حِنَق rage, vehement anger, wrath.

<sup>س</sup>حَوَتْ a whale or any large fish (in contrast with <sup>س</sup>سَمَك which denotes the smaller species of fish).

<sup>س</sup>حَاج (u.) and <sup>س</sup>حَاج he was in want of, he needed, was necessitous;

<sup>س</sup>حَاجَة (pl. <sup>س</sup>حَوَائِج) anything necessary; necessity, want; <sup>س</sup>مُحْتَاج needy, indigent.

<sup>س</sup>حَاط for <sup>س</sup>حَوَّط (u.) he guarded; he surrounded; he girded; <sup>س</sup>حَاطَ (pl. <sup>س</sup>حِيطَان) a wall, an enclosure.

<sup>س</sup>حَالَ (u.) it passed; it was turned or changed; he was crafty; <sup>س</sup>حَالَ he devised stratagems; he laid snares;

<sup>س</sup>حَال (pl. <sup>س</sup>أَحْوَال) a state, situation, or posture (of affairs); <sup>س</sup>حَوْل around; <sup>س</sup>حِيلَة stratagem, deception, art, trick; <sup>س</sup>مُحَال impossible, absurd; <sup>س</sup>مُحَالَة guile, evasion; <sup>س</sup>لَا مَحَالَة without evasion, undoubtedly, inevitably, certainly.

<sup>س</sup>حَام for <sup>س</sup>حَوَم (u.) (the bird) flew around, skimming in circles.

<sup>س</sup>حَيَّ for <sup>س</sup>حَيَّ (a.) he felt ashamed; he lived; <sup>س</sup>حَيَّ he restored to life; <sup>س</sup>حَيَّ he preserved alive; he was ashamed, he had a sense of shame; <sup>س</sup>حَيَّ alive; an animal;

حَيَاءٌ modesty, shame; حَيَوةٌ and حَيَاةٌ life; bashfulness; حَيَوَانٌ (pl. حَيَوَانَاتٌ) a living creature, an animal; حَوَا Eve, the mother of mankind.

حَيَّةٌ a serpent; *du.* حَيَّانٍ.

حَيْثُ or حَيْثُ where, in whatever place.

حَارٌ for حَيْرٌ (a.) and *iv.* حَيْرٌ he was confounded, amazed.

حَانَ for حِينَ (i.) the time arrived;

حِينَ time, a period; حِينَ at the time when.

## خ

خَانَ an Emperor; the great Khān (this title is especially applied to the Emperor of China).

خَبَأَ and *i.* خَبَأَ he concealed.

خَبَثَ (u.) he was depraved and wicked; خُبَانَةٌ and خُبْتٌ malice, perfidy; خَمِيئٌ perfidious, wicked.

خَبَرَ (u.) he was acquainted with; *i.*

خَبَرَ and *iii.* أَخْبَرَ he informed, acquainted, told; خَبَرٌ (pl. أَخْبَارٌ) news, information; خَبِيرٌ well-informed, knowing, or conversant with (matters).

خَبَزَ (i.) he baked; خَبَزٌ baking; خُبْزٌ bread.

خَبَطَ (i.) and *i.* خَبَطَ (a quadruped) pawed the ground with his fore-feet.

خَتَمَ he sealed; خَاتِمٌ a seal; a sealing-ring.

خَجَلَ (a.) he was ashamed, abashed;

خَجَلٌ modest, ashamed, abashed.

خَدَعَ (a.) he deceived; خَدِيعَةٌ and

خِدَاعٌ fraud, deception; خِدَاعًا fraudulently, treacherously.

خَدَمَ (u.) he served, tended, waited

on; خِدْمَةٌ service, duty; خَادِمٌ

(pl. خُدَّامٌ and خَدَمٌ) a domestic servant, an attendant.

خَذَلَ (a.) he was disappointed, he was destitute of aid or hope.

خَرَّ (i.) he fell prostrate (in adoration); he fell (dead).

خُرَّاسَانُ the country bordering on the Oxus; خُرَّاسَانِيٌّ a man of Khurāsān.

خَرَّبَ (a.) and *i.* خَرَّبَ he laid waste, he devastated.

خَرَجَ (u.) he went out; he rebelled;

*iii.* أَخْرَجَ he sent out; he expelled;

خَارِجِيٌّ an insurgent, a rebel.

خَرْوَفٌ (pl. خَرْوَفٌ and خَرْوَفٌ) a lamb.

خَرِيفٌ autumn, fall of the leaf.

خَزَنَ he stored, hoarded; مَخْزَنٌ (pl.

مَخَازِنُ) a magazine; a store-room;

خِزَانَةٌ a treasury, a store-chamber.

خَشِيَ (a.) he feared, dreaded; خَشْيَةٌ fear, dread, awe.

خَصَفَ (i.) he sewed together; he clothed (himself) in leaves.

حَصْلَةٌ (pl. حِصَالٌ) condition, quality (good or bad).

خَصَمَ (i.) he disputed; v. تَحَاصَمَ he engaged in altercation; he disputed with.

خَضِرَ (a.) and VIII. اخْضَرَ it was green; أَخْضَرُ (fem. خَضْرَاءُ) green.

خَطِئَ for خَطَا (a.) he erred, sinned; خَطَاةٌ error, mistake, failure; خَطِيئَةٌ or خَطِيئَةٌ (pl. خَطَايَا) sin, crime.

خَطَبَ (u.) he made a discourse; he preached a sermon; II. خَاطَبَ he spoke to, he addressed, he accosted; خُطْبَةٌ a short formula of prayer or benediction offered up in the mosques on Fridays.

خَاطَرَ (u.) he was in peril; II. خَاطَرَ he encountered or underwent danger; خَطَرٌ imminent danger, jeopardy; مُخَاطَرَةٌ mutual danger.

اخْتَطَفَ (i.) and VII. اخْتَطَفَ he snatched away, he carried off; III.

أَخْطَفَ it deviated from the mark.

خُطَّافٌ a depredator; Satan; خُطَّافٌ a swallow.

خَطَوَ for خَطَا (u.) he stepped; خُطْوَةٌ (pl. خَطَوَاتٌ) a step, a pace.

خَفَّ (i.) it was of light weight; خِفَّةٌ lightness, agility, nimbleness; إِسْتَحْفَافٌ holding light; contempt.

أَخْفَى (i.) and III. أَخْفَى he concealed; خَفِيٌّ hidden, occult.

خَلَّ (u.) it was spoilt, corrupted; he was intimate with; خَلَلٌ disturbance, disorder, defect; خَلِيلٌ an intimate, chosen friend.

خَلَبَ (u.) he wounded, or carried off with his claws; مِخْلَبٌ (pl. مَخَالِبٌ) a claw or talon.

خَلَدَ (u.) he was eternal; I. خَلَدَ he immortalized, made eternal; خَالِدٌ eternal; مُخَلَّدٌ rendered immortal.

خَلَصَ (u.) he was free; it was pure and unadulterated; I. خَلَصَ he set free, he saved from evil; VI. اِنْخَلَصَ? he was freed, delivered.

خَلَطَ (i.) he mixed; II. خَالَأَ he associated, connected himself with.

خَلَعَ (a.) he stripped off; he abdicated; he deposed; he bestowed a dress of honour; خَلْعٌ abdication; خِلْعَةٌ a dress of honour.

خَلَفَ he followed, succeeded (to another); II. خَالَفَ he opposed, rebelled against; خَلْفٌ opposition, hostility; خَلْفٌ after, behind; خَلِيفَةٌ a successor; the Caliph; خِلَافَةٌ succession; rank or dignity of Caliph, the Caliphate; مُخَالَفَةٌ opposition, rebellion; مُخْتَلِفٌ various, different, diverse.

خَلَقَ (u.) he created, formed; خَلْقٌ all created beings (peculiarly) man-

kind; خَلَقَ innate disposition (in a good sense).

خَلَقِينَ (pl. خَلَاقِينَ) a large brass cauldron (from the Greek *χαλκεῖον*).

خَلَا for خَلَوَ (u.) it was empty, void; he was at leisure, disengaged; he was alone (with another); i. خَلَّى he let alone; he set free: he left at liberty; iv. تَخَلَّى he was set free or separated from.

خَمَرَ (u.) it fermented; خَمَر wine; fermented liquor.

خَمْسُونَ (maso. خَمْسَةٌ) five; خَمْسُونَ fifty.

خَمَلٌ (u.) he was obscure, vile.

خَنَازِيرُ (pl. خَنَازِيرُ) a hog, a pig.

خَنَازِيصُ (pl. خَنَازِيصُ) a young or sucking pig.

خَنْفَسَةٌ (pl. خَنْفَاسُ) the scarabæus or black beetle.

خَنَقَ (u.) he strangled, throttled, suffocated; he overcame.

خَافَ for خَوِفَ (a.) he feared, he stood in fear; خَوْفٌ fear, dread.

خَابَ for خَيِبَ (i.) he was disappointed and balked; he failed in his object; i. خَيِبَ he disappointed, frustrated, confounded.

خَارَ for خَيْرَ (i.) he was well, or well off, and in good circumstances; i. خَيْرَ he gave the option; he offered the choice; vii. اِخْتَارَ he chose, he adopted; اِخْتِيَارٌ choice, free

choice, election; أَخْيَرٌ better or beat; خَيْرٌ good; better; a good action.

خَيْرَرَانٌ a cane, a rattan.

خَاطَ for خَيَّطَ (i.) he sewed; خَيَّاطَةٌ sewing, stitching, needlework; خَيْطٌ thread, a string; خَيَّاطٌ a tailor; a shoemaker.

خَالَ for خَيَّلَ (a.) he imagined; خَيَالٌ a shadow, a phantom, phantasm, dream, imagination; a vain fancy, empty notion.

د

دَاءٌ disease, sickness.

دَابَّ (a.) he laboured, strove; دَابٌّ state, habit, manner.

دَابَّةٌ (pl. دَوَابٌّ) any living creature that moves on dry land (more especially cattle, sheep, horses, camels, etc.; from the rt. دَبَّ (u.) he walked, he crept).

دَبَّرَ it was behind, and in the rear; it passed; i. دَبَّرَ he disposed, arranged, managed; تَدَبَّرَ managing, management; disposing, disposal; counsel, advice; prudence, good sense.

دَثَارٌ a cloak, an outer garment, one not worn next the skin.

دَجَاجَةٌ (pl. دَجَاجٌ) a domestic fowl; a hen.

دَخَلَ (u.) he entered; iii. اُدْخَلَ he caused to enter; he introduced, in-

serted; **دُخُولٌ** entering, entrance, ingress.

**دُخِنَ** (a. & u.) it smoked; **دُخَانٌ** (pl. **أَدْحِنَةٌ**) smoke; fumigation.

**دَرَّ** (i. & u.) it flowed copiously; it streamed forth; **دَرٌّ** any good thing; an action; **لِلَّهِ دَرٌّكَ** how bountiful hath God been to thee! (a form of praising equivalent to excellent! wonderful!) **إِنْدَرَارٌ** a causing to flow; a stipend, allowance, appointment, exhibition, or pension.

**دَرَبَانٌ** (pl. **دَرَابِنَةٌ**) a door keeper, a porter or janitor (Persian **دَرَبَان**).

**دَرَكٌ** he followed; he attained, overtook, reached; **إِدْرَكَ** he comprehended; he hunted (it) down; he understood; he attained the years of discretion; he lived sufficiently long to be cotemporary with; **تَدَارَكَ** he reached, overtook; he repaired, mended.

**دِرْهَمٌ** (pl. **دِرَاهِمٌ**) a dirhem; a silver coin, or drachma, of the value of about fourpence.

**دَرَا** (i.) he knew, was acquainted.

**دَعَا** (u.) he called; he invited; he prayed; he invoked (a blessing);

**إِدَّعَى** he claimed; he arrogated, pretended to, he boasted;

**إِسْتَدْعَى** he invited, entreated;

**دَعْوَةٌ** a feast; a call, an invitation.

**دَعْلٌ** fraud, vice, deception.

**دَفَعَ** (a.) he repelled; **دَفْعَةٌ** act of repulsion; **دَفْعَةً** once, one time; one turn or bout.

**دَفَنَ** (i.) he hid; he buried.

**دَقَّ** (i.) it was slim, slender, light, or graceful; **دَقَّةٌ** slimness; lightness, nimbleness.

**دُكَّانٌ** (pl. **دُكَاكِينٌ**) a shop, warehouse (Persian **دُوكَان** or **دُكَان**).

**دَلَّ** (u.) he led the way, directed; pointed out, indicated; **إِدْلَالٌ** reliance, conviction; **دَلِيلٌ** proof, argument; **دَلَالٌ** a broker, a salesman; a conductor, a guide.

**أَبُو دُلَامَةِ** darkness, blackness; **أَبُو دُلَامَةِ** name of a celebrated poet.

**دَلَا** (u.) he let down (a bucket); **إِدْلَا**

**أَدْلَى** he let fall; he dropped; he allowed to hang; **تَدَلَّى** he was let down; it hung downwards; **دَلْوٌ** a bucket; **مُدَلٍّ** (for **مُدَلِّي**) a thrower down; **مُدَلَّى** allowed to hang down; loose, dishevelled.

**دَمٌّ** for **دَمَوٌ** (pl. **دِمَاءٌ**) blood.

**دِمْنَةٌ**. See **دِمْنَةٌ** and **دِمْنَةٌ**.

**دَنَسَ** (a.) it was foul and dirty; **دَنَسٌ** filthy, nasty.

**دَنَا** (u.) he approached; it was low, base; **إِدْنَا** he rendered vile, he abased;

**دُنْيَا** the world; the present world (as being nigh to us); **دَنِيٌّ** base, ignoble; **دَانٍ** near, approaching.

دَنَانِيرُ (pl. of دِنَارٌ or دِنَارٌ q.v.)

دَهَرَ (a.) it befell; it occurred; دَهْرٌ

(pl. دُهُورٌ) time, age, period.

دِهْلِيْزٌ a court, an area; the open space between the outer gate and the main building.

دَهَنٌ (u.) he anointed, greased; دَهْنٌ

(pl. اَدْهَانٌ) oil, butter, grease, ointment, unguent.

دَوَاةٌ an inkstand, inkhorn.

دَاخٌ for دَوَخٌ (u.) he was low, base, and abject; he subdued, he subjugated; i. دَوَخَ he made base and abject; he overcame, subdued, and subjugated.

دَوَّرَ for دَوَّرَ (u.) he encircled; he went round, made a circuit, moved in a circle; دَارٌ (pl. دِيَارٌ) a house, habitation, dwelling; دَوْرٌ a cycle; a period: a revolution.

دَاسَ for دَوَسَ (u.) he trod out corn; دِيَّاسَةٌ treading out corn (by means of oxen).

دَوَّلَ for دَوَّلَ (u.) it revolved; دَوْلَةٌ (pl. دَوَلٌ) a cycle or revolution of years; a period; dominion; a dynasty.

دَامَ for دَوَّمَ (u.) he remained, he continued or persevered (in any course); دَائِمًا always, perpetually; مَا دَامَ as long as endureth; whilst, during.

دَانَ for دَوَّنَ (u.) he was base, low; دَوَّنَ under, short of, near, before.

دِيَّةٌ the price of blood, or mulct for homicide. See rt. وَدِي.

دِيْكٌ (pl. دُيُوكٌ) a cock; a male bird.

دَانَ for دَيْنَ (i.) he was indebted; he submitted, obeyed; دِيْنٌ religion, religious observance.

دِينَارٌ (pl. دَنَانِيرٌ) a dīnār, a ducat, (a gold coin, the medium value of which may be stated at nine shillings.) There is also a *white* or silver dīnār, the value of which is nearly equivalent to that of our sixpence.

## ذ

ذَالِكَ (demonst. pron.) this; ذَا that; مَاذَا or لِمَاذَا why? wherefore? for what?

ذَيْبٌ (pl. ذِيَابٌ) a wolf.

ذَبَّ (u.) he guarded, defended; ذَبٌّ guarding, protecting; keeping off.

ذَبَحَ (a.) he sacrificed; he slaughtered; ذَبِيْحَةٌ a sacrifice, a victim.

ذَبَلَّ (u.) it was withered, flaccid, or dried up (a plant, etc.); ذُبُولٌ act or state of withering.

ذَخَرَ (a.) he stored up (for future use);

ذَخْرٌ and ذَخْرَةٌ a store, a hoard.

ذَرَّ (u.) he scattered, strewed, sprinkled;

ذَرِيَّةٌ progeny, offspring.



ذَكَرَ (u.) he remembered, recollected;  
he related, mentioned; ذَكَرَ and ذَكَرَ  
memory, mentioning, record; ذَكَرَ  
mindful, of good memory; تَذَكُّرٌ  
reminding; a remembrancer, any-  
thing which recalls to the memory;  
admonition; مَذْكُورٌ mentioned;  
worthy of note.

ذَلَّ (i.) he was base, abject; he was  
humble and submissive; I. ذَلَّ he  
brought low; III. أَذَلَّ he humbled,  
subdued; تَذْلِيلٌ a lowering, a bring-  
ing down.

ذَلِكَ that; same as ذَالِكٌ q.v.

ذَمَّ (u.) he reviled; ذِمٌّ reviling, re-  
proach; ذِمَّةٌ subjection, clientelage,  
protection.

ذَنَبَ (i. & u.) he followed; ذَنْبٌ  
(pl. أَذْنَابٌ) the tail; ذُنُوبٌ (pl.)  
a fault, an offence.

ذَهَبَ (a.) he went; he passed; I.  
ذَهَبَ he gilded, he ornamented  
with gold; ذَهَبٌ gold; money.

ذَاتُ possessed of, endowed with; ذَاتٌ  
(fem.) nature, essence, reality.

ذَابَ for ذَوِبَ (a.) it melted, became  
liquified.

ذَاقَ (u.) he tasted.

ذَيْلٌ the train, skirt, or border of a  
robe; the extremity of anything.

ر

رَأَسَ (a.) he was chief; he governed;  
رَأْسٌ (pl. رُؤُوسٌ) the head, the  
summit; the source; رَئِيسٌ a chief,  
captain, leader, principal; رِئَاسَةٌ  
superiority, headship, authority.

رَأَى (a.) he saw, he deemed; رَأْيٌ an  
opinion, judgment, wisdom.

رَبَّ a master, lord; a possessor.

رَبَحَ profit, gain, advantage (rt. رَبَحَ).

رَبَضَ (i.) (cattle) rested, reposed, lay  
down with the feet tucked under  
them; رِبَضٌ any place wherein cattle  
are kept; a cowhouse, sheepfold, etc.

رَبَطَ (a. & u.) he bound, tied, fastened.

رَبَعَ (a.) he was fourth; he took one  
quarter; I. رَبَعَ he quartered; أَرْبَعٌ  
(maso. أَرْبَعَةٌ) four; أَرْبَعُونَ forty.

رَبَّما often, sometimes, occasionally.

رَبَا (i.) he grew up, was educated; I.  
رَبَّاهُ he brought up, educated; تَرْبِيَةٌ  
also تَرْبٌ education, rearing.

رَجَعَ (a.) he returned; he repeated;

II. رَجَعَ he returned, or caused to  
be returned; he replied; he con-  
versed with; V. تَرَجَعُوا they re-  
turned together; رُجُوعٌ returning,  
return.

رَجَلَ (u.) he tied the feet; رِجْلٌ (pl.)  
رِجَالٌ the foot; رَجْلٌ (pl. أَرْجُلٌ)

a man; رَجَالٌ attendants, footmen, people.

رَجَوُ (u.) he hoped, he confided in.

رَجَبٌ (a.) it was wide, roomy, ample, spacious, convenient; I. رَحَبٌ he greeted with the salutation مَرَحَبًا welcome; all hail! make yourself easy, there is plenty of room.

رَحَلَ (a.) he departed, he marched;

رَحْلَةً a journey, departure.

رَجِمَ (a.) he pitied; he was compassionate; رَحْمَةٌ pity, compassion; رَحِمَانٌ (often written رَحْمَنٌ) and رَحِيمٌ merciful, pitiful, clement, compassionate.

رَدَّ (u.) he returned; he returned an answer; he sent back; VII. ارْتَدَّ he returned; he apostatized; رَدٌّ returning, drawing back.

رَدَعَ (a.) he prohibited; he rejected, drove off, pushed away.

رَزَقَ (u.) he bestowed (what was needful for subsistence); رَزَقٌ whatever is necessary for the support of life; stipend; pension; رَزَاقٌ a bestower; God (as the Giver of daily bread).

رَسَلَ (u.) he sent intelligence; he announced; III. ارْسَلَ he despatched, sent; IX. اسْتَرْسَلَ he let down; made use of; رُسُولٌ (pl. رُسُلٌ) an ambassador, an envoy; an apostle; a mes-

senger; a prophet; رِسَالَةٌ anything sent (a letter, missive, tract, etc.)

رَسَمَ (u.) he marked, stamped, impressed;

رُسُومٌ (pl. رُسُومٌ) character, manner, custom, stamp.

رَشَّ (u.) he sprinkled, he watered.

رَشَدَ (u.) he was in the right way; he was well-directed; رَشْدٌ the right path; the straight way to salvation; direction; رَشِيدٌ a sure and trusty guide, director, or conductor; an epithet of the Caliph هَارُونُ of Baghdād, q.v.

رَضِيَ (a.) he was satisfied, pleased, content; III. ارْضَى he satisfied, gratified, pleased.

رَعَبَ (a.) he frightened, terrified.

ارْتَعَدَ (a. & u.) it thundered; VII. ارْتَعَدَ he was confounded, alarmed; he trembled, quaked.

رَعَى (a.) (cattle, etc.) grazed, pastured; مَرْعًى pasture-ground; رَعِيَّةٌ a flock; subjects, people; a ryot.

رَغِبَ (a.) he desired; he liked; I.

رَغِبَ he rendered desirous; he incited; مَرْغُوبٌ liked, desired.

رَغَدَ (a.) he was in affluence, he led an easy and comfortable life; رَغْدٌ affluence, plenty, abundance; ease, comfort.

رَقَسَ (u. & i.) he struck the ground with his feet; he pawed.

رَفَعَ (a.) he raised; he removed; he left off; VII. ارْتَفَعَ it raised itself;

he was raised; **مَرْفَعٌ** raised, elevated; lofty, sublime; **أَرْفَعُ** more or most lofty, elevated, or powerful (from **رَفِيعٌ** lofty).

**رَفِيقٌ** (i.) he was kind, he aided, benefited; he associated with; **رَفِيقٌ** a traveller; a companion, associate.

**رَقَبٌ** (u.) he fastened by the neck; **رَقَبَةٌ** the neck.

**رَقَعَ** (a.) he patched (a garment); **رَقْعَةٌ** a piece of paper on which anything is written; a tablet on which anything is drawn.

**رَقِيَ** (a.) he ascended, mounted; he enchanted; **رَقِيَ** he ascended; **رُقِيَتْ** (pl. **رُقِيٌّ**) magic, enchantment, philter, charm.

**رَكَبَ** (a.) he rode; he mounted; **رَاكِبٌ** one who rides (on horseback, etc.) or is conveyed (in a boat, etc.);

**رَكَبَ** he arranged, he disposed, he placed.

**رَكَعَ** (a.) he bowed himself; **رُكْعَةٌ** an inclination or bowing of the head or body (as an act of worship).

**رُمِضَ** it was sun-burnt; **رَمَضَانٌ** land scorched by the sun.

**رَمَى** (i.) and **أَرَمَى** he cast, threw; he shot, he hit; **مَرْمِيٌّ** thrown or fallen down.

**رَهَبَ** (a.) he feared, he reverenced; **تَرَهَّبَ** he devoted himself to the service of God; he became devout; he feared greatly.

**رَوَّحَ** for **رَوَّحَ** (u.) he rested; he went; he smelt; **أَرَوَّحَ** he caused to rest or repose; **إِسْتَرَوَّحَ** he took rest; he reposed himself; **أَرْوَّاحٌ** (pl.)

soul, spirit, life; **رَبِيعٌ** (pl. **أَرْبَابٌ**) and **رِيَّاحٌ** the wind, air, vapour; odour, smell; **رَاحَةٌ** rest, repose; **رِيحَانٌ** (pl. **رِيَّاحِينٌ**) an odoriferous herb; **رَوَائِحٌ** (pl. **رَائِحَةٌ**) smell, odour.

**رَادَ** for **رَوَّادَ** (u.) he sought; **أَرَادَ** he wished, willed, desired, intended; he pursued.

**رَاضَ** for **رَوَّضَ** (u.) he trained or broke in (a colt); **رِيَّاضٌ** (pl. **رَوَاضٍ**) a garden; a meadow, a flowery mead.

**رُومٌ** Rome, Greece, the Turkish Empire (generally applied to Asiatic Turkey); **رُومِيٌّ** a Turk, or Grecian.

**رَامَ** for **رَوَّامَ** (u.) he was desirous, he wished or intended.

**رَوَّى** (i.) he related, told, recorded.

**رِيَاءٌ** desiring to be seen; hence, hypocrisy, dissimulation, fraud (rt. **رَأَى**).

ز

**زَجَرَ** (u.) he repelled; he chode; he drove away (fowls), he scared away (sheep) by crying 'shoo,' or something similar; he forced; **زَجْرٌ** repelling, driving off.

زَرَعَ (a.) he sowed; زَرْع sowing, agriculture; زَرَّاعٌ a sower, labourer, cultivator, husbandman.

زَرَا (a.) and VII. اَزْدَرَا he despised, scorned, contemned, or undervalued.

زَعَجَ (a.) he moved, disturbed; VI.

اِنْزَعَجَ he was disturbed, moved, alarmed; اِنْزَعَاجٌ confusion, alarm.

زَعَزَع quadril. (the wind) shook, disturbed, or violently agitated (the trees).

زَعَمَ (u.) he was of opinion; he supposed; زُعَمَاء (pl. زُعَمَاء) a spokesman; a leader; a chief.

زَفَتْ resin, bees-wax, pitch.

زَكَ for زَكُوَ (a.) he was pure, holy; I.

زَكَّى he deemed pure, he justified;

he rendered pure; زَكَاةٌ and زَكُوَّةٌ

alms, purification. By the Muhammadan law, it is incumbent on every individual to give, for pious purposes, a certain portion of his property in nature of tithes, not less however than a fifth, by way of purifying and securing a blessing on the remainder.

زَمَ (u.) he bound, he fastened, or restrained; زِمَامٌ a (camel's) bridle or halter.

زَمَرَ (pl. زُمُورٌ) a song accompanied with instrumental music; a flute.

زَمِنَ (a.) he was worn by time or age;

زَمَانٌ and زَمَانٌ (pl. اَزْمَانٌ) time, age.

زَمْهَرِيرٌ intense cold, hyperboræan cold.

زَجْجِيلٌ ginger; name of a fountain in Paradise.

زَنَى (i.) he committed whoredom; زَنَاءٌ fornication, whoredom.

زَهَرَ it shone, glittered; زَهْرٌ (pl. اَزْهَارٌ) the flower or blossom of a plant (especially a yellow one).

زَهْوٌ beauty, fairness of countenance; pride.

زَوْجٌ a mate; a fellow; a husband;

زَوْجَةٌ a wife; I. زَوَّجَ he united, coupled; he gave in marriage.

زَارَ for زَوَرَ (u.) he visited; he made a journey or pilgrimage; مَزَارٌ a place of visiting, a holy shrine.

زَالَ for زَوَلَ (u.) he removed, departed; he quitted, left; he ceased;

لَمْ تَزَلْ thou didst not cease; thou continuedst.

زَادَ for زَيْدَ (i.) and VII. اِزْدَادَ it was enlarged or increased. زِيَادَةٌ increase, addition.

زَانَ for زَيْنَ (i.) he adorned, ornamented; زِينَةٌ ornament, decoration.

## س

سَ or سَوْفَ a particle, prefixed to the aorist of a verb; restricting it to a future signification.

سَأَلَ (a.) he asked, he inquired; he begged; مَسْأَلَةٌ a question, query, demand, request; problem, proposition.

سَبَّ (u.) he cut; سَبَبٌ (pl. أَسْبَابٌ) a cause; an instrument; means; an utensil; سَبَّ reproach, abuse, cutting reproof; also a man's name.

سَبَّحَ (a.) he swam; I. سَبَّحَ he prayed; he praised and glorified God. سُبْحَانَ سُبْحَانَ اللَّهِ praising, glorifying God; اللَّهُ O God! Merciful God! O holy God! Good God! Far be it from God!

سَبْعٌ (maso. سَبْعَةٌ) seven; سَبْعُونَ seventy; سَبْعٌ (pl. سَبْعٌ) fem. سَبْعَةٌ a wild beast, any ferocious beast, a beast of prey; a lion.

سَبَقَ (i. & u.) he went before, preceded, took the lead; he excelled; II. سَابَقُوا, VII. اسْتَبَقُوا and V. سَابَقُوا they strove to excel or get a-head of (each other); they emulated; they preceded; سَابِقٌ preceding, former; fore-mentioned, foregone.

سَبِيلٌ a road, a way; one's proper course of conduct in life.

سَبَأَ (i.) he took captive; سَبِيٌّ (pl. سَبَائِلٌ) a captive, prisoner.

سِتُونَ سِتُونَ سِتُونَ six; سِتَّةٌ (maso. سِتَّةٌ) sixty.

سَتَرَ (u.) he covered, he veiled; سِتْرٌ a covering, a veil.

سَجَدَ (u.) he prostrated himself; he

adored; سُجُودٌ prostration; adoration, worship; مَسْجِدٌ a place of worship, a mosque.

سَجَنَ (u.) he imprisoned; سِجْنٌ a jail, a prison.

سَحَابَةٌ (pl. سَحَابٌ) a cloud, vapour.

سَخَّرَ (a.) he jeered, ridiculed, held in derision; I. سَخَّرَ he subdued, brought under subjection; he compelled to work for nothing; مَسْخَرَةٌ a jest, joke; a laughing-stock.

سَخَطَ (a.) he was incensed, enraged.

سَخَوٌ for سَخْوٌ (u.) he was liberal or generous; سَخَاوَةٌ liberality, generosity.

سَدَّ (u.) he stopped, blocked up, obstructed, closed; سَدَادٌ rectitude; the right way; prosperity, happiness.

سَادِسٌ See سِتْ the sixth.

سَرَّ (u.) he cut the navel-string (of a new-born child); he was cheerful and joyous; III. أَسَرَ he concealed, secreted; سِرٌّ a secret; a mystery; سُرُورٌ joy, gladness; مَسْرُورٌ joyful; a man's name.

سَرَابٌ a peculiar vapour of the desert, which at a distance appears like a sheet of water; the mirage.

سَرَجَ (u.) he saddled; سَرَجٌ a saddle; سُرُوجٌ (pl. سُرُوجٌ) a lamp, a lantern; a torch.

سَرَعَ (u.) and III. أَسَرَ he was quick, active; he made haste; سُرْعَةٌ quick-

ness, haste, celerity; سَرِيعٌ quick, prompt, expeditious; سَرِيعًا quickly; أَسْرَعٌ quicker, speedier, very quick.

سَرَقَ (i.) and VII. اسْتَرْقَى he stole; he took by stealth.

سَطَحَ (a.) he spread out; سَطَحٌ (pl.) a flat roof; a terrace, a platform.

سَعَدَ (a.) it was propitious; سَعَدَ (a.) he was happy and fortunate; III.

أَسْعَدَ he blessed; he made happy; he aided; سَعِيدٌ happy, prosperous.

سَعَرَ (a.) he kindled, excited (flame or war); سَعِيرٌ a burning fire; name of the fourth hell, the appropriate abode of Sabæans (there being seven hells in all, one above another).

سَعَى (a.) he endeavoured, laboured, strove; سَعْيٌ endeavour, effort, exertion, pains.

سَفَحَ (a.) also سَفَكَ (i.) he poured out, he shed (blood); سَفَّاحٌ a blood-shedder, a cruel tyrant; an epithet applied to the first of the 'Abbāsi Caliphs, and the extinguisher of the dynasty of Banī Umayya.

سَفَقَ (a.) he flapped or clapped his wings (a bird, etc.)

سَفَحَ (i.) he shed (blood); see سَفَحَ.

سَفَلَ (u.) he was low, base, inferior;

سَفْلَةٌ or سَفَلَةٌ the lowest of the people; canaille, rabble; أَسْفَلٌ inferior; lowest; the bottom.

سَفِينَةٌ (pl. سَفَائِنُ) a ship.

سَقَمَ disease, sickness; سَقِيمٌ sick.

سَقَى (i.) and III. اسْقَى he irrigated, watered; he gave to drink; سَقَى watering; giving to drink; سَاقٍ for

سَاقِيٌّ a water-carrier; a cupbearer.

سَكَتَ (u.) he was silent, he held his peace; سَكُوتٌ silent, tranquil, taciturn, quiet.

سَكَّرَ (a.) he was intoxicated; سَكْرَةٌ (pl. سَكْرَاتٌ) the agony of death; fainting; سَكَرَانُ (pl. سَكَارَى) intoxicated; a drunkard.

سَكَنَ (u.) he was fixed, settled; he abode, dwelt, inhabited; III. اسْكَنَ he caused to dwell; he gave as a habitation; مَسْكَنٌ or مَسْكِينٌ a place of residence, a habitation, abode; مَسْكِينٌ poor, miserable, wretched.

سَلَحَفٌ (pl. سَلَحَفَاتٌ) a tortoise; a crab.

سَلَخَ (u. & a.) he flayed, skinned; VI. اسْلَخَ he was flayed, skinned; مَسْلَخٌ a place of slaughter, shambles.

سَلْسَلٌ name of a fountain in Paradise.

سَلْسَلَةٌ (pl. سَلَالِيلُ) a chain.

سَلَطَ (a.) he was vehement, bold; سُلْطَانٌ a monarch, emperor, king.

سَلِمَ (a.) he was sound and unblemished; he was safe, secure; I. سَلَّمَ

he saved, made secure; he delivered, committed, consigned; he saluted; he blessed; he submitted, became subservient; **III. اسلم** he submitted, obeyed; he yielded submission to the will of God; he became a Muhammadan or Moslem; **سلام** peace, safety; a salutation; **اسلام** resignation, submission; the Muhammadan religion; the true faith according to the Musalmān creed; **مسلم** a believer; a Musalmān; **سليمان** Solomon.

**سَمَاوَة** name of a place between Kūfa and Syria.

**سمع** (a.) he heard; **I. سمع** he caused to be heard; **IV. تسمع** he heard, listened, obeyed; **سمع** hearing; the ear; **سميع** a hearer; **سماع** act of hearing, listening; **سمعان** name of an Arab tribe.

**سَمَل** he cleansed; he dug out; he tore out or knocked out (an eye); he gouged.

**سَمِين** (a.) he was fat; **سَمِين** also **سَمِين** fat, corpulent.

**سَمَا** for **سَمَو** (u.) he was high, eminent, conspicuous; **I. سَمي** he named; **سَمَاء** (pl. **سَمَوات**) heaven; the sky; **اسماء** (pl. **اسماء**) a name.

**سَن** (u.) he formed, fashioned; he polished (a sword); he bit with the teeth; **III. أسن** he was aged, ad-

vanced in years; **سِن** old, aged, stricken in years.

**سندس** a species of rich or costly silk; brocade.

**سِنَة** (a.) he was old and full of years; **سَنَة** for **سَنَة** (pl. **سَنَوَات** and **سَنُون**) a year.

**سَنَا** for **سَنَو** (u.) it shone, was splendid; **سَنِي** splendid, precious, eminent.

**سَنَانِير** (pl. **سَنَوِير**) a cat.

**سَهْل** (u.) it was plain, flat, smooth, easy, or simple; **سَهْلَة** (pl. **سُهُول**) a plain; level ground.

**سَاءَ** for **سَوَا** (u.) he did evil; he sinned; he was wicked, vicious; **III. أساء** he rendered bad, he vitiated; **سَاءَ** and **سَوَا**, **سَوَاة**, **سَوَاة** a sin, crime; **سَوَاة** and **سَوَاة** evil, sin, deformity, misery, wretchedness; **سَيَّ** wicked, bad; wretched; **مَسَاوِي** (pl. **مَسَاوِي**) vice, evil-doing.

**سَاحَة** a court, quadrangle; an area or open space surrounded by buildings (rt. **سَاح** for **سَاح**).

**سَادَ** for **سَوَدَ** (u.) he was chief; he was black; **I. سَوَدَ** he blackened, he made black; **VII. أسود** he became black; **سَادَة** (pl. **سَادَة**) a chief, lord, noble; a descendant from Muhammad (such persons are styled Seyed);

أَسْوَدَ (fem. سَوْدًا) black ; a Negro,  
an Ethiop ; سَوَادٌ blackness.

سَارَ for سَوَّرَ (u.) he scaled (a wall) ;  
he rushed on, he attacked ; سَوَّارٌ (pl.)  
أَسَاوِرٌ a bracelet ; سُوْرَةٌ a structure ;  
a course (of bricks), a row (of stones)  
in a wall ; a chapter of the Kur'an  
(of which there are in all 114).

سَاعَةً a space of time ; an hour ; a  
moment (rt. سَاعَ for سَوَّعَ).

سَوَّفَ a prefix. See سَ and Gr. § 194.

سَاقٍ for سَوَّقَ (u.) he drove ; سَاقٍ (pl.)  
سَيِّقَانِ the leg ; سَوَّقَ a market.

سَامَ for سَوَّمَ (u.) he asked for, de-  
manded, or solicited.

سَوَّى (a.) he intended, proposed, de-  
signed ; I. سَوَّى he made equal or  
like ; he proportioned ; he perfected ;  
سَوَّى equal, straight ; سَوَّى besides,  
except.

سَارَ for سَيَّرَ (i.) he went, departed ; he  
travelled ; I. سَيَّرَ he sent, despatched ;  
سَائِرٌ remainder, rest (although often  
employed to signify the whole) ;  
سَيَّرَ departing, going a journey,  
travelling ; a journey ; سَيَّرَ con-  
duct, mode of life.

سَيْفٌ a sword, a scimitar. (The author  
of the lexicon, entitled Kāmūs, as-  
serts that in Arabic, the words for  
a sword exceed a thousand).

سَالَ for سَيَّلَ (i.) it (blood or water)  
flowed, gushed out.

ش

الشَّامُ the left side or quarter ; الشَّامُ  
or الشَّامُ Syria (being situate to the  
left of the Arabs as they looked  
north).

شَأْنٌ (pl. شَيْئَانِ and شُؤْنٌ), an affair,  
thing ; habit, character, disposition.

شَبَّ (i.) he was young, in the vigour  
of youth ; شَابَ a youth ; a man  
between the age of twenty-four and  
forty ; شَبَابٌ the season of youth.

شَبِعَ (a.) he was satiated, sated ; his  
appetite was satisfied ; III. أَشْبَعَ he  
satisfied, he filled, he satiated.

شَبَّهَ similitude, likeness ; IV. تَشَبَّهَ he  
was like, he resembled.

شَتَّ (i.) he was separate, distinct ;  
I. أَشَتَّ and III. أَشَتَّ he sepa-  
rated, he dispersed.

شَتَمَ (i.) he reviled, abused, vilified.  
شَتَا for شَتَوَ (u.) he wintered ;  
شِتَاءٌ winter.

شَجَرٌ (pl. أَشْجَارٌ) a tree.

شَجَعَ he was brave or valiant ; شَجَاعٌ  
bravery, valour ; a species of large  
serpent ; brave, intrepid.

شَحَّ (u. & i.) he was avaricious, nig-  
gardly ; شَحٌّ avarice, greediness.

شَحَنَ (a.) he filled ; he loaded (a ship  
with cargo) ; شَحْنًا enmity, hatred.

شَخَصَ (a.) he gazed with fixed eyes,



he stared; his sight was immovable; he arose, appeared; he departed; he went from one country to another;

III. أَشْحَصَ he conveyed; he sent from place to place; شَخَصَ (pl.

أَشْخَاصَ) a person, individual.

شَدَّ (u. & i.) he tied, he bound; he strengthened; VII. اِشْتَدَّ it waxed strong; it became intense and severe; شِدَّةٌ violence, strength, greatness; intensity, severity; شَدِيدٌ (pl. اَشْدَاءُ) intense; vehement, violent, strong; أَشَدُّ stronger, more violent.

شِدْقٌ (pl. اَشْدَاقُ) that part of the face adjoining the mouth; the chaps or corners of the mouth (especially in a hound, or lion, etc.)

شُدْرَةٌ a particle or grain (of gold); a small pearl.

شَرَّ for شَرَر (u. & i.) he sinned; he was wicked; شَرٌّ (pl. شُرُورٌ) evil, wickedness, harm; شَرِيرٌ wicked, vicious; أَشَرُّ very wicked; most or more wicked.

شَرَبَ (u.) he drank; شَرِبَ drinking; شَرَابٌ drink, liquor; wine; شَرِبَةٌ sherbet, negus; any refreshing drink.

شَرَحَ (a.) he explained, elucidated; laid open; شَرْحٌ explanation, comment.

شَرَعَ (a.) he ordained; he legislated; شَرِيعَةٌ the divine law.

شَرَفَ (u.) he was high, eminent, noble;

III. أَشْرَفَ he looked down upon; he was over against; he impended, overhung; he was near, at the point of; شَرِيفٌ eminence, nobility; شَرِيفٌ and ذُو شَرَفٍ noble, eminent.

شَرَقَ (u.) (the sun) rose; مَشْرِقُ the place of the sun's rising, the east.

شَرِكَ (a.) and VII. اِشْتَرَكَ he became an associate; (pl. and du.) they became partners, entered into partnership or association.

شَرَّةٌ (a.) he was very greedy; شَرَّةٌ avidity, cupidity, greediness.

شَرَا or شَرَى (i.) also VII. اِشْتَرَى he purchased, bought.

شَطَنَ (u.) he was proud, rebellious, disobedient; شَيْطَانٌ (pl. شَيْطَانِينَ) Satan, the devil.

شَعَرَ (u.) he knew; he understood; he perceived; he was acquainted with; شِعْرٌ knowledge; poetry, verse; شَعْرٌ (pl. شُعُورٌ) hair; شَاعِرٌ a poet; شَعِيرٌ barley (as being bearded).

شَغَلَ (a.) and III. اِشْغَلَ he kept occupied, employed, engaged; تَشَاغَلُوا they were reciprocally occupied; they engaged with each other; they kept each other employed, and distracted the attention of one another; شُغْلٌ occupation, business, employ.

شَفَقَ (u.) he acted kindly; he commiserated; شَفَقٌ and اِشْفَاقٌ condolence, kindness, compassion.

شَفَّةٌ (a.) he was idle, unoccupied; شَفَّةٌ for شَفَّةٌ or شَفَّةٌ (pl. شَفَاةٌ) a lip.

اِنْشَقَّ (u.) he split, he clove; VI. اِنْشَقَّ it was split or cleft; شَقَّ splitting, breaking; شَاقٍ painful, grievous.

شَقِيٌّ (a.) he was miserable, wretched; شَقَاءٌ and شَقَاوَةٌ wretchedness, pain, misery; unhappiness; شَقِيٌّ miserable, hapless, wretched.

شَكَّ he doubted; شَكٌّ doubt.

شَكَرَ (u.) he thanked, rendered thanks; شُكْرٌ (pl. شُكُورٌ) thanks, acknowledgment of a favour; شُكُورٌ grateful; مَشْكُورٌ praised, acceptable, rewarded.

شَكَلَ (u.) he fastened; II. شَاكَلَ he resembled, he was like unto; شَكْلٌ figure, form, shape; similitude.

شَكَوَا (u.) he complained; he lamented, he stated his grievance.

شَمَّ (a.) he smelt, inhaled, snuffed.

شَمِتَ (a.) he rejoiced or exulted at the misfortunes of another. he reviled.

شَمْسٌ (pl. شَمُوسٌ) the sun.

شَمْعٌ or شَمْعٌ (pl. شِمَاعٌ) wax; a wax-light, a taper, a candle.

شَمَلَ (u.) he comprehended, included, surrounded; شَمَلَ the whole, totality; شَمَالٌ the left quarter; the north.

شَهِدَ (a.) he witnessed; he gave evi-

dence; III. أَشْهَدَ he called to witness; he solemnly attested; شَاهِدٌ (pl. شُهَدَاءٌ) a witness; شَهَادَةٌ testifying, witnessing; testimony; شَهْدٌ and شَهَادٌ (pl. شِهَادٌ) honey.

شَهِىَ for شَهِىَ (u.) he longed for, he wished; VII. اِشْتَهَى the same; شَهْوَةٌ desire, lust.

شَوَّرَ for شَوَّرَ (u.) he acquired, obtained; III. أَشَارَ he pointed out; he advised, counselled; he ordered; شُورٌ advice, suggestion; مُشَاوَرَةٌ deliberation; مَشُورَةٌ counsel, consultation.

شَوَكَ for شَوَكَ (u.) it punctured; شَوْكٌ the prickle of a thorn, etc.

شَالَ for شَوْلَ (u.) he raised; he removed, took away; شَوَالٌ name of the tenth month in the Arabian year.

شُوْهَةٌ a species of kite or small vulture.

شِئَى (يَشَاءُ) he wished, he willed;

شَيْءٌ (أَشْيَاءٌ) a thing; an affair.

شَبَّ for شَبَّ (i.) he became grey; he grew hoary; شَيْبٌ hoariness, greyness of hair.

شَبَّخَ for شَبَّخَ (u.) he was aged; شَيْخٌ (مَشَائِخٌ) an old man; an elder; a chief; شَيْخُوَّةٌ and شَيْخِيَّةٌ old age.

شَدَّ for شَدَّ (i.) he plastered; I. شَدَّ he built or raised up; he erected, exalted.

## ص

صَبَّ (u.) he poured out.

صَبَّحَ the dawn; صَبَاحٌ the morning;  
the early part of the dawn.

صَبَرَ (i.) he was patient; he endured;  
he abstained or kept himself away  
from; صَبْرٌ patience.

صَبَا for صَبُو (u.) he was an infant, or  
child; صَبِيٌّ a boy, a child; صَبِيَّةٌ  
a girl.

صَحَّ (i.) he was sound in (body); he  
was sincere; صِحَّةٌ and صَحَّةٌ sincerity;  
good health.

صَحِبَ (a.) and VII. اصْطَحَبَ he as-  
sociated with or was a companion  
to (another); صَاحِبٌ a companion;  
a master, or owner; possessed of,  
endowed with; صُحْبَةٌ society, inti-  
macy, cohabitation.

صَحْفَةٌ (pl. صَحَافٌ) a plate, dish, or  
platter.

صَحَا for صَحُو (u.) it (the sky) was  
cloudless and serene; صَاحِيٌّ for صَاحٍ  
one possessed of a serene mind.

صَدَرَ (u.) he proceeded, flowed, ema-  
nated; صَدْرٌ (pl. صُدُورٌ) the breast;  
the upper seat, or chief place.

صَدَعَ (a.) he split; صُدَاعٌ a headache,  
megrim.

صَدَقَ (u.) he was sincere and true; he  
spoke the truth; I. صَدَقَ he gave  
credit to; he believed; he verified;

II. صَادَقَ he behaved as a friend;  
he cultivated friendship; IV. تَصَدَّقَ  
he bestowed alms; he gave in charity;  
صِدْقٌ truth, veracity; صَدَقَةٌ alms;  
whatever is dedicated to pious pur-  
poses; صِدَاقَةٌ friendship; صَدُوقٌ true,  
sincere; صَدِيقٌ a friend.

صَرَخَ (a.) he screamed or roared; صَرَاحٌ  
roaring, bellowing.

صَرَاطٌ (pl. صُرُطٌ) a road, way, path.

صَرَفَ (i.) he changed; he turned; VI.  
انْصَرَفَ he turned himself; he re-  
turned; he retired, he departed.

صَعَدَ and III. اَصْعَدَ he ascended, he  
mounted, he climbed; صُعُودٌ ascend-  
ing, going up; ascension.

صَغُرَ (u.) he was small, mean; IX.  
اِسْتَصْغَرَ he deemed little; he de-  
spised; صَغِيرٌ (pl. صِغَارٌ) small, little;  
junior, minor.

صَفَافَةٌ quality, description (rt. وَصَفَ).

صَفَحَ (a.) he forgave, pardoned.

صَفَرٌ name of the second month in the  
Arabian year.

صَفَّقَ (i.) and I. صَفَّقَ he clapped his  
hands; he flapped his wings; he  
beat one thing against another.

صَفَا for صَفُو (u.) it was pure, clear,  
bright; IX. اِسْتَصْفَى he took the  
whole; he exhausted; he confiscated.

صَلَبَ (i.) he crucified; صَلَبٌ he was  
strong, robust, hardy; (pl. صَلَبٌ  
اَصْلَابٌ and اَصْلَابٌ) the loins.

صَلَحَ (u.) he was good, honest; III. أَصْلَحَ he amended, fitted, bettered; he reconciled, made peace; صَلَاحٌ just, sincere, honest; إِصْلَاحٌ amendment, amelioration, emendation, correction.

صَلَّمَ a contraction of the formula صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ may the blessing and peace of God be upon him!

صَلَا for صَلَوَ (u.) he thrust into the fire; he roasted; صَلَّى he prayed; he prayed to God; he blessed; he sanctified; صَلَّى اللَّهُ عَلَيْهِ may God bestow his blessing upon him! صَلَاةٌ and صَلَوةٌ prayer.

صَمَّ (u.) he corked or closed with a stopple.

صَمَتَ (u.) he was silent; صَمْتٌ silence.

صَمَدَ (u.) he sought; he made for; he strove to attain; صَمَدٌ a master; eternal, everlasting; sublime.

صَنْدُوقٌ a chest, a coffer.

صَنَعَ (a.) he made, formed, constructed; he did; VII. he benefited (another); صِنَاعَةٌ (pl. صَنَائِعُ) art, invention, work, workmanship.

صَنَفَ (pl. أَصْنَافٌ) a species, sort, kind.

صَنَمَ (pl. أَصْنَامٌ) an idol.

صَابَ for صَوَّبَ (u.) it went straight or direct; III. أَصَابَ he reached,

overtook; he came upon, found, or acquired; it befell, مُصَابٌ hurt, afflicted; أَصَابَةٌ affliction, visitation (from God); مُصِيبَةٌ an accident, misfortune, affliction, calamity.

صَاتَ for صَوَّتَ (u. & a.) he called; he cried out; صَوْتٌ (pl. أَصَوَاتٌ) a sound, voice, noise, shout.

صَارَ for صَوَّرَ (u.) he cut and divided; I. صَوَّرَ he formed, fashioned; he drew; he painted; صُورَةٌ (pl. صُورَاتٌ) a form, image, figure, species; تَصْوِيرٌ drawing, painting; a picture; مَصُورٌ a painter, a limner.

صَاغَ for صَوَّغَ (u.) (the metallist) cast, formed, founded.

صَافَ for صَوَّفَ (u.) it was woolly; صُوفٌ wool, a fleece.

صَانَ for صَوَّنَ (u.) he guarded, preserved.

صَاحَ for صَاحَ (i.) he screamed, or cried out; he called aloud.

صَادَ for صَيَّدَ (i. & a.) he hunted or fished; صَيَّادٌ a huntsman; a fisherman; صَيْدٌ anything caught by hunting or fishing; prey, game.

صَارَ for صَبَرَ (i.) he became; he went; he departed; مَصِيرٌ departure.

صَافَ for صَيَّفَ (i.) he spent the summer; he summered; صَيْفٌ summer (i.e. May and June); صَائِفَةٌ the summer; a summer-campaign.

صَيْنَ China; صِينِي Chinese.

## ض

ضَجَّ (i.) he cried out ; he groaned.

ضَجِرَ (a.) he became tired, wearied.

ضَحِكَ (a.) he laughed ; he derided.

ضَحَا (u.) it appeared ; it was clear and conspicuous ; ضُحُوْا the morning, forenoon, when the sun has ascended half-way to the meridian.

ضَرَّ (u.) he hurt, injured ; ضَرُوْرٌ necessary, indispensable ; ضَرَّةٌ (pl. مَضَارٌّ) harm, hurt, injury, detriment, disadvantage.

ضَرَبَ (i.) he struck, beat ; ضَرْبٌ beating ; a blow.

ضَعُفَ quadril. he humiliated ; he diminished.

ضَعَفَ (u.) he was weak, infirm, powerless ; ضَاعَفَ he doubled ;

ix. اِسْتَضَعَفَ he contracted illness ; he was weak, infirm ; ضَعْفٌ weakness, infirmity ; ضَعِيْفٌ weak, feeble, infirm ; اَضْعَافٌ double ; as much more.

ضَلَّ (i.) he wandered, or deviated (from the right way) ; he erred and strayed ; ضَالٌّ erring, straying.

ضَلَعَ (a.) he was strong, robust ;

ضَلَعٌ (pl. اَضْلَاعٌ) a side ; a rib.

ضَمَّ (u.) he gathered up, or tightened (his garments).

ضَاعَ for ضَيَعَ (i.) he perished, was

lost and undone ; ضَيَاعٌ (pl. ضَيَعَةٌ) a plain, a field ; a farm.

ضَافَ for ضَيَّفَ (i.) he visited ; he was a guest ; ضَيْفٌ a guest, visitor.

## ط

طَبَّ for طَبِّبَ (i. & u.) he practised medicine ; he was skilful, scientific ; طَبِيْبٌ (pl. اطِبَّاءٌ) a doctor, physician ; طِبَّابَةٌ the practice of physic, the medical art.

طَبَخَ he cooked ; مَطْبَخٌ place for cooking, kitchen.

طَبَعَ (a.) he stamped, marked, impressed ; مَطْبُوْعٌ impressed (by nature) ; stamped, printed ; طَبْعٌ or طِبْيَاعٌ and طَبِيْعَةٌ impress, character, nature, disposition.

اَطْبَقَ (a.) (the hand) was closed ; طَبَقٌ he covered, overspread.

طَبَلٌ (pl. طُبُولٌ) a drum or tabor.

طَحَنَ (a.) he ground, crushed ; طَحْنٌ grinding, pounding, crushing.

طَرَحَ (a.) he cast, threw ; he fixed, placed, laid (a foundation).

طَرَدَ (a.) he drove pell-mell ; he hunted.

طَرَفَ (i.) he averted ; turned aside ; he closed his eyes ; he winked ; طَرَفٌ the eye ; a glance ; طَرَفٌ (pl. اطْرَافٌ) a side, quarter ; a district.

طَرِقَ (u.) he came by night; طَرِيقٌ

(pl. طُرُقٌ) a road, a way.

طَشَّتْ a basin, a large cup or bowl.

طَعِمَ (a.) he ate, he tasted food; III.

طَعَّمَ he fed; he gave to eat; طَعَامٌ food, meat, victuals.

طَغَى (a.) he transgressed; he rebelled;

طَغَاةٌ (pl. طَغَايَا) a sinner, transgressor; a rebel; a tyrant (applied by the Muhammadans to the Greek emperors of Byzantium or Constantinople).

طَفَّقَ (i.) he began, set about, engaged in.

طَفْلٌ (u.) it was soft or tender; IV.

تَطَفَّلَ he acted like Tufail, i.e., he came where he had not been invited; طِفْلٌ a child, an infant.

طَقَقَ *quadril*, he hooted, uttered a tumultuous noise.

طَلَّبَ (u.) he sought; he inquired;

he begged; طَالِبٌ a seeker; also a man's name; طَلَبٌ pursuit, search; مَطْلَبٌ intention; desire, demand, request; means.

طَلَعَ (a. & u.) it (the sun or a star)

ascended, appeared, or rose; طُلُوعٌ ascending, rising; rise, ascent.

طَلَّقَتْ (u.) she (a wife) was divorced,

dismissed; III. أَطْلَقَ he divorced,

repudiated, set free; طَلَّاقٌ divorce;

مُطْلَقًا absolutely, wholly, simply.

طَلَّى or طَلَا (i.) he anointed, smeared.

طَمَّ (u.) he blocked, stopped, or choked up; he filled.

طَنَبَ (i.) (the horse) was long in the body and back; III. أَطْنَبَ he spoke with sublimity, or hyperbolically.

طَهَّرَ and طَهَّرَ (u.) he was pure and undefiled; طَهْوَرٌ that by which any thing is purified or cleansed; طَهَارَةٌ ablution, cleanliness, purification.

طَوَسَ for طَوَّسَ (u.) he flourished, he convalesced; طَاوُوسٌ or طَاوُوسٌ (pl.

طَاوُوسٍ) a peacock.

طَوَعَ for طَوَّعَ (u. & a.) he obeyed; III.

أَطَاعَ he followed, obeyed, submitted;

IX. اسْتَطَاعَ he was able, and capable; he could; طَاعَةٌ obedience, submission; worship.

طَافَ for طَوَّفَ (u.) and III. أَطَافَ

he surrounded, went round, circumambulated; he approached softly, he stole upon; طَوَائِفٌ (pl. طَوَائِفٌ) a people, nation, party, body, class; an itinerant band; طَوْفَانٌ surrounding, pervading all things; a flood, the universal deluge.

طَاقَ for طَوَّقَ (u.) and III. أَطَاقَ he was

able; he endured; he could; طَاقَةٌ power, ability, strength; power of endurance.

طَالَ for طَوَّلَ (u.) it was long; it

lasted long; it continued; III. أَطَوَّلَ

he prolonged ; طَوِيلٌ long, lengthy ;  
أَطْوَلُ longer, longest ; very long ;  
طُولٌ length, extent, duration.

طَابَ for طَيَّبَ (i.) it was good,  
pleasing, or delicious ; 1. طَيَّبَ he  
pleased, gratified, delighted ; he  
found good or beautiful ; he ap-  
proved ; طَيِّبٌ good, pleasant, grate-  
ful, agreeable, sweet, fragrant ; طَيِّبَةٌ  
(fem. of طَيِّبٌ) (pl. طَوْنِي) good ;  
a thing good, lawful, and excellent ;  
أَطْيَبُ more or most delicious, or  
agreeable.

طَارَ for طَيْرَ (i.) he flew, he was borne  
rapidly along ; ix. اِسْتَطَارَ it flew  
far and wide ; it dispersed itself  
abroad ; طَيْرٌ (pl. طُيُورٌ) a bird.

## ظ

ظَبِيٌّ a wild buck, chevril ; ظَبِيَّةٌ a roe,  
a doe ; Tabitha, Dorcas.

ظَلَّ (a.) he ceased not, he persevered ;

1. ظَلَّلَ he shaded, he shadowed ;

iv. تَظَلَّلَ he shaded himself, he  
sought or he enjoyed the shade ;

ظِلٌّ (pl. ظِلَالٌ) a shade, a shadow.

ظَلَمَ (i.) he was unjust, tyrannical ;

ظَالِمٌ a tyrant, oppressor ; a sinner ;

ظُلْمٌ extremely tyrannical ; ظُلْمٌ

and ظُلَامَةٌ injustice, oppression,  
tyranny, injury.

ظَنَّ (u.) he thought ; he was of opinion.

ظَهَرَ (u. & i.) he appeared, was con-  
spicuous and manifest ; 1. ظَهَرَ he  
displayed, manifested ; iii. أَظْهَرَ he  
revealed, made known, declared ;  
ظُهُورٌ (pl. ظُهُورٌ) the back ; ظَهْرٌ noon,  
mid-day, or a little time after the  
sun has passed the meridian, when  
it is most sultry ; ظَاهِرٌ exterior,  
outward, external ; clear, conspicu-  
ous ; ظَاهِرًا apparently ; outwardly ;  
إِظْهَارٌ a declaring, shewing forth,  
making manifest, revealing, pub-  
lishing.

## ع

عَبَدَ (a.) he adored, worshipped ; عَبْدٌ

(عَبْدٌ and عَبْدٌ) a servant, a

slave ; 'Abdu-l-Malik, a man's name ;

عِبَادَةٌ adoration, devotion. (In ad-

dition to these two forms of plural,  
the word عَبْدٌ has thirteen others.)

عَبَرَ (u.) he passed over, he crossed ;

he went up to عَبْرٌ one who passes  
over.

عَبَسَ (i.) he was harsh and austere

in countenance ; عَمُوسٌ austere,  
crabbed ; dismal, calamitous.

عَتَدَ (u.) he was prepared, ready ; iii.

أَعْتَدَ he prepared, made ready.

عَتَقَ (i.) he was freed ; iii. أَعْتَقَ he

freed, set free, manumitted.

عَجِبَ and <sup>iii</sup>أَعَجَبَ, and <sup>iv</sup>عَجِبَ, also <sup>vii</sup>إِعْجَبَ he wondered, he marvelled, he was astonished; it pleased him.

عَجَزَ (i.) he was weak, impotent, or destitute; <sup>v</sup>عَجُوزٌ weak, frail, feeble; <sup>v</sup>عَجُوزَةٌ a frail old woman.

عَجَلَ (a.) he hastened; <sup>v</sup>عَاجِلٌ hastening, hasty; <sup>v</sup>عَاجِلًا hastily; <sup>v</sup>عَاجِلٌ and <sup>v</sup>عَاجِلَةٌ (opposed to <sup>v</sup>أَجَلَةٌ this transitory, fleeting life; <sup>v</sup>عَجَلَةٌ precipitation, haste, hurry.

عَجَمٌ a term applied generally to such people as are not Arabs, and more especially to the Persians; it is equivalent to what the Greeks termed "Barbarians."

عَجَنَ (i. & u.) he kneaded; <sup>v</sup>عَجْنٌ kneading.

عَدَّ (u.) he numbered, counted, reckoned up; <sup>iii</sup>أَعَدَّ he prepared, arranged; <sup>ix</sup>إِسْتَعَدَّ he prepared, got ready; <sup>v</sup>إِسْتِعْدَادٌ preparation, readiness, aptitude, dexterity, skill, proficiency.

عَدَلَ (i.) he dealt justly; he administered justice; he deviated, turned aside; <sup>vii</sup>إِعْتَدَلَ it was temperate and moderate; it was equal; <sup>v</sup>عَادِلٌ a just man; an epithet of Nūshirivān, who was king of Persia in the time of Muhammad.

عَدِمَ (i.) he was deficient, or wanting; he was without; <sup>v</sup>عَدِيمٌ deficient, wanting (in intellect).

عَدَنَ (i. or u.) he dwelt permanently (in some place); <sup>pl.</sup>مَعْدِنٌ a mine (of gold, etc.)

عَدَا for <sup>v</sup>عَدَوُ (u.) he passed by, or over; he transgressed; he erred; he was unjust and inimical; <sup>i</sup>عَدَى he caused to pass; he turned aside (his face); <sup>v</sup>عَدَا beside, beyond, save, except; <sup>v</sup>عَدُوٌّ (pl. <sup>v</sup>أَعْدَاءُ) an enemy, a foe; <sup>v</sup>عَدَاوَةٌ (pl. <sup>v</sup>عَدَاوَاتٌ) enmity, hatred, hostility, strife, animosity.

عَذَبَ (i.) he prevented, forbad, hindered; <sup>v</sup>عَذَابٌ punishment, torment, torture.

عَرِبَ he was brisk, lively, and joyful; <sup>v</sup>عَرَبٌ an Arab, peculiarly, one inhabiting a city (the term <sup>v</sup>أَعْرَابٌ denoting an Arab of the desert).

<sup>v</sup>عَرَبِدَةٌ brutality, rudeness, violence, uproar, quarrelsomeness; (in Anglo-American phrase) rowdyism.

عَرَّشَ (u. & i.) he constructed, framed, erected (a booth or an edifice of wood); <sup>v</sup>عَرْشٌ a throne, seat.

عَرَضَ (u.) he met, or came against; it occurred, happened; it appeared, or presented itself; <sup>ii</sup>عَارَضَ he opposed, he contended with; <sup>v</sup>عِرْصٌ odour, effluvia (of the body); reputation, honour, character.



عَرَفَ (i.) he knew, was acquainted with; he discovered; I. عَرَّفَ he made known, informed, taught; عُرِفَ known, notorious, acknowledged; the name by which a person or thing is generally called (or known); commonly called; alias; عُرِفَا notoriously, confessedly; مَعْرُوفٌ known.

عُرُقَ (pl. عُرُوقٌ) root (of a tree, etc.)

عَرَكَ (u.) he attacked; he rubbed.

عَرِيَ (a.) he was naked; عُرْيَانٌ naked.

عَزَّ (i.) it was precious, excellent; he was noble, eminent; عَزَّزَ he honoured, held in esteem; عَزِيزٌ precious, dear, valuable; mighty, powerful; a king (especially of Egypt).

عَزَمَ (i.) he designed, he determined, intended, resolved, purposed; he vowed; عَزَائِمُ (pl. عَزَائِمُ) an incantation, spell, charm, amulet.

عَزِيَ (a.) he received consolation; iv.

تَعَزَّى he received consolation, he was consoled, comforted; عزَّاءٌ condolence, lamentation, mourning.

عَسَلٌ honey; also the honey-comb.

عُشْبٌ grass, green crop (as opposed to حَشِيشٌ q.v.)

عَشَرَ (u.) he decimated; II. عَاشَرَ he associated with; he was intimate with; عَاشَرَ and masc. عَاشِرَةٌ ten; عَشْرُونَ from. eleven

twenty; مَعَاشِرُ (pl. مَعَاشِرُ) a crowd, an assembly; society, company.

عَشَا for عَشَا (u.) he came in the evening; عِشَاءٌ the afternoon, evening.

عَصَفَ (i.) it (the wind) blew violently; عَصْفٌ and عَصْفَةٌ the force or fury of the wind; عَاصِفٌ a fierce wind.

عَصَافِيرُ (pl. عَصَافِيرُ) a sparrow.

عَصَى (i.) he disobeyed; he rebelled against; عَصَا a staff, stick, cudgel, bludgeon; a mace.

عَضَّ (a.) he crunched or ground with his teeth.

عَضَّدَ (a.) he aided or assisted; مُعَايِدَةٌ assistance, mutual aid; عَضْدٌ or عَضْدٌ the arm from the shoulder to the elbow, the upper arm.

عَصَا for عَصَا (u.) he cut into pieces; he dissected; عَصَا and عَصَا (pl. أَعْصَاءٌ) a member, a limb, a joint.

عَطَشَ (a.) he was thirsty; عَطَشٌ thirst; عَطْشَانٌ thirsty.

عَطَا (u.) he received into his hands; he took; III. أَعْطَى he bestowed; he gave.

عِظَةٌ admonition, exhortation (from وَعَظٌ q.v.)

عَظَمَ (u.) it was grave and important; عَظِيمٌ great; grievous; عَظْمٌ and مُعَظَّمٌ greatness, magnificence; عَظْمٌ the greater part (of anything).

عَفَّ (i.) he abstained (from any thing

forbidden); she was modest, chaste;  
عَفَّةٌ abstinence, chastity.

عَفَّرَ (i.) he cast on the ground; عَفْرِيتٌ  
a gigantic or horrible monster, a  
hideous spectre.

عَفَا for عَفَوَ (u.) he obliterated; he  
pardoned, forgave; عَافِيَةٌ safety,  
health, welfare.

عُقَابٌ (pl. عُقَابٌ) an eagle.

عَقَدَ (i.) he knotted; he tied in a knot;  
VII. اِعْتَقَدَ he believed firmly; he  
was confident.

عَقْرَبٌ (pl. عَقَارِبٌ) a scorpion.

عَقَلَ (i.) he was sensible and intelli-  
gent; he understood; عَقْلٌ under-  
standing, sense; عَقَالٌ a rope which  
binds together the feet and neck  
of a camel, to make him obedient  
when disposed to be untractable; a  
fetter.

عَكِرَ (i.) it was turbid or muddy (water,  
etc.); I. عَكَرَ he rendered muddy,  
he dirtied, polluted, defiled.

عِلَّةٌ (pl. عِلَلٌ and اَعْلَالٌ) a disease, ill-  
ness, ailment; a cause, motive.

عَلَجَ he overcame; II. عَالَجَ he man-  
aged; he treated (a disease); عِلَاجٌ  
and مُعَالَجَةٌ medicine; treatment of  
a disease, cure.

عَلَفَ (a.) he pastured; he foddered;  
he fed himself; he was nourished;  
عُلُوفَةٌ and عُلُوفَةٌ (pl. عِلَافٌ and

اَعْلَافٌ) hay, fodder, food for cattle;  
مَعْلَفٌ a stable, crib, boose, stall,  
manger.

عَلَقَ (u.) he depended, or hung from;  
he adhered, he clung; I. عَلَّقَ he sus-  
pended; تَعْلِيْقٌ suspension; exhibi-  
tion.

عَلِمَ (a.) he knew; he was learned,  
or well-informed; I. عَلَّمَ he taught,  
informed; III. اَعْلَمَ he published,  
revealed, made known; تَعَلَّمَ he  
submitted to be taught; he learnt;  
عِلْمٌ science, knowledge, learning;  
عُلَمَاءٌ (pl. عَالِمٌ) learned, wise; a  
sage; عَالَمٌ the world; all created  
things; عَلِيْمٌ knowing, omniscient.

عَلِنَ (u. & i.) it was divulged; it was  
published; III. اَعْلَنَ he discovered,  
revealed; عَلَانِيَةٌ that which is mani-  
fest; outward behaviour, conduct.

عَلَا for عَلَوَ (u.) he was high, lofty,  
sublime; V. تَعَالَى he was elevated,  
exalted, supreme; عَالٍ (fem. عَالِيَةٌ)  
high, lofty; اَعْلَى the highest; the  
summit; عَلَيَّ upon, against; عَلِيٌّ  
noble, eminent; name of Muham-  
mad's son-in-law, the caliph Ali.

عَمِرَ (a.) he lived long; عُمُرٌ life, age;  
عَمَّرَ (u.) he cultivated, built, re-  
paired; عَامِرٌ an inhabited place

(opposed to <sup>عَامِرٌ</sup>); also a man's name; <sup>عِمَارَةٌ</sup> a building, mansion.

<sup>عَمَقَ</sup> (u.) it was deep (a well, etc.); <sup>عَمِيقٌ</sup> deep, profound.

<sup>عَمِلَ</sup> (a.) he acted, did; he composed; he laboured; he constructed; ix. <sup>إِسْتَعْمَلَ</sup> he used, employed; <sup>عَمَلٌ</sup> (pl. <sup>أَعْمَالٌ</sup>) work, labour; a deed, act, action; <sup>عَمَلٌ</sup> (pl. <sup>عَمَلٌ</sup>) an agent; an officer; a governor.

<sup>عَمِيَ</sup> (a.) he was blind; <sup>أَعْمَى</sup> (fem. <sup>أَعْمَى</sup>) blind; <sup>أَعْمَى</sup> a man's name (or rather his epithet).

<sup>عَنْ</sup> off, from, from off; concerning, about, of, touching.

<sup>عِنْدَ</sup> with, near, at, among, according to. <sup>عَنْزَى</sup> (pl. <sup>عَنْزَى</sup>), also <sup>عَنْزَى</sup> a she-goat; a fawn, or doe.

<sup>عُنُقٌ</sup> the neck; the throat.

<sup>عَنِ</sup> originally <sup>عَنُوْ</sup> (u.) he was wearied, tired; <sup>عَنَا</sup> care, labour, distress.

<sup>يَعْنِي</sup> (i.) it signified, it meant; <sup>يَعْنِي</sup> it means, that is to say, to wit; <sup>مَعْنَى</sup> or <sup>مَعْنَى</sup> meaning, moral (of a tale, etc.); iii. <sup>أَعْنَى</sup> it concerned or referred to.

<sup>عَهْدٌ</sup> (a.) he stipulated; ii. <sup>عَاهَدَ</sup> he engaged; he entered into a compact (with any one); he pledged himself; <sup>عَهْدٌ</sup> a promise; a compact; a will or testament; commission, appointment to office; time, reign.

<sup>عَوَجَ</sup> (a.) it was bent, distorted; i. <sup>عَوَجَ</sup> he curved; viii. <sup>إِعْوَجَ</sup> it was bent; <sup>إِعْوَجَاجٌ</sup> crookedness, deformity.

<sup>عَادَ</sup> for <sup>عَوَدَ</sup> (u.) he visited (the sick); he returned; he repeated; ii. <sup>عَادَ</sup> he came back; he returned according to habit; <sup>عَائِدًا</sup> by way of visiting; <sup>عَادَةً</sup> custom, habit, usage.

<sup>عَوْرَةٌ</sup> (pl. <sup>عَوْرَاتٌ</sup>) the nudities (rt. <sup>عَارَ</sup>). <sup>عَوْسَجٌ</sup> the bramble-tree or bush.

<sup>عَاضَ</sup> for <sup>عَوَضَ</sup> (u.) he exchanged, he substituted; <sup>عَوَضٌ</sup> a compensation, recompense, exchange, substitute.

<sup>عَالَ</sup> for <sup>عَوَّلَ</sup> (u.) and i. <sup>عَوَّلَ</sup> he confided in, trusted.

<sup>عَامَ</sup> (u.) he swam, floated.

<sup>عَانَ</sup> for <sup>عَوَّنَ</sup> (u.) he helped; ii. <sup>عَانَ</sup> and ix. <sup>أَعَانَ</sup> he aided and assisted; ix. <sup>إِسْتَعَانَ</sup> he implored aid, he sought assistance, he demanded or prayed for help; <sup>أَعَوَّنَ</sup> (pl. <sup>أَعَوَّنَ</sup>) assistance, aid, help.

<sup>عَدَى</sup> he hesitated; he was incapable; ii. <sup>عَانَى</sup> he was tired; iii. <sup>أَعْيَى</sup> he baffled.

<sup>عَابَ</sup> for <sup>عَيَّبَ</sup> (i.) it was defective, faulty, bad; <sup>عَيْبٌ</sup> a fault, defect, blemish; a vice.

<sup>عِيسَى</sup> Jesus, our Saviour.

<sup>عَاشَ</sup> for <sup>عَاشَ</sup> (i.) he lived; he enjoyed life; <sup>مَعَايِشٌ</sup> (pl. <sup>مَعَايِشٌ</sup>) also <sup>مَعَايِشٌ</sup> living, life; livelihood.

i. عَيطَ he vociferated, cried out, shouted.  
عَانَ for عَيْنَ (the water or the tears)  
flowed; عَيْنَ (pl. عُيُونٌ) an eye; a  
fountain; ii. عَايَنَ he saw clearly.

## غ

غَاوَرَ (the reverse of عَاوَرَ) an unin-  
habited region; a place that has  
been laid waste by a flood.

غَايَةً end, extremity, termination, final  
point, goal, terminus; extreme, ut-  
most, ne plus ultra.

غَبَنَ (i.) he deceived, he defrauded;  
تَغَابَنَ mutually deceiving or de-  
frauding; the inflicting of loss upon  
one another.

عَدَا (u.) he came in the morning; عَدَا  
to-morrow; in the morning.

عَدَا (u.) he ate; he fed, etc.

غُرِّرَ (u.) he deceived, beguiled; غُرُورٌ  
deception; vii. اِغْتَرَبَ he was de-  
ceived, beguiled, cozened, cheated.

غَرَبَ (u.) he was absent, distant;  
(the sun) set; غُرَابٌ a crow, a raven;  
مَغْرِبٌ an alien, a stranger; مَغْرِبٌ  
the west; sunset.

غَرَبَلَ quadril. he sifted; غَرْبَالٌ a sieve,  
a searce; مَغْرَبَلٌ sifted, cleansed.

غَرَسَ (i.) he planted; غَرْسٌ planting.

غَرَضَ (a.) he desired; he sought ear-  
nestly; غَرَضٌ aim, end, object, pur-  
pose, design, interest, business.

غَرِقَ he was plunged, immersed, or  
submerged; غَرَقٌ submersion.

غَرِمَ (a.) he was involved in debt; iii.  
أَغْرَمَ he made addicted, or devoted  
(to anything); مَغْرَمٌ desirous, wish-  
ful; addicted, given up to.

غَزَلَ (i.) he spun; غَزْلٌ spinning;  
غَزَالٌ (pl. غَزَالٌ) a gazelle, a fawn,  
a young deer.

غَزَا for غَزَوْا (u.) he attacked; he in-  
vaded; he warred, he waged war.

غَسَلَ (i.) he washed.

غَشَّ (u.) he deceived; غَشٌّ deceit;  
مَغْشُوشٌ adulterated, counterfeited,  
falsified; deccitful.

غَشِيَ (a.) he veiled or covered.

غَصَبَ (i.) and vii. اِغْتَصَبَ he car-  
ried off by force or fraud.

غُصِّنَ (pl. اَغْصَانٌ) a branch, a bough.

غَضِبَ (a.) he was angry, incensed;  
i. غَضَبَ and iii. اَغْضَبَ he made  
angry; he incensed; غَضَبٌ anger,  
ire, rage, wrath.

غَفَرَ (i.) he covered; he pardoned, he  
forgave; ix. اِسْتَغْفَرَ he asked pardon,  
he besought to forgive and absolve;  
عَفُورٌ merciful, forgiving, pardoning.

غَفِلَ (a.) he was negligent, heedless,  
idle; مُغَفِّلٌ destitute of genius, at-  
tention or presence of mind; care-  
less, thoughtless, heedless, incuri-  
ous, ignorant, dull, stupid.

غَلَّ (u.) he inserted (one thing into another); غُلٌّ (pl. أَغْلَالٌ) a collar, or any thing put round the neck (whether of iron, wood, or a skin with the hair on); a yoke.

غَلَبَ (i.) he overcame, conquered, was superior; VI. اِنْتَعَلَبَ he was conquered, etc.; غَلَبْتُ (fem. غَلِبْتُ) superior, more or most powerful, stronger, strongest; فِي الْأَعْلَبِ for the most part.

غَلَقَ (i.) and III. أَغْلَقَ he shut up; he locked or fastened (a door).

غَلِمَ (a.) he burned with lust; he desired; غُلَامٌ (pl. غُلَمَانٌ) a boy, lad, youth; a servant; adolescent, pubescent.

غَمَّ (u.) he afflicted, distressed; VII. اِغْتَمَّ he suffered affliction; he was glum and sad; he grieved; غَمٌّ grief, sadness, distress.

غَمَّى (u.) he covered; he roofed; in the passive عَلَيْهِ غُمِّي and III. اُغْمِيَ عَلَيْهِ he swooned, fainted (synonymous with غَشِيَ عَلَيْهِ).

غَنِيَ (a.) he enjoyed; he was contented, satisfied; IX. اِسْتَعْنَى he was contented; he wanted nothing; he was independent, or able to do without, and to dispense with; غَنِيٌّ wealthy, rich; غِنَاءٌ a song; music; غِنَى contentedness of mind; wealth.

مَغَارَةٌ (pl. غَيْرَانٌ), also مَغَارٌ and مَغَارٌ (pl. مَغَائِرٌ) a cave, a cavern; a den.

غَوَّاصٌ for غَوَّصَ (u.) he dived; غَوَّاصٌ a diver; also name of a bird.

غَوْغَوَاءٌ a mob; tumult, uproar, confusion.

غَالَ for غَوَّلَ (u.) he surprised; he attacked insidiously and destroyed; غَيْلَةٌ a treacherous or unexpected attack.

غَوَى (i.) he erred; he was deceived; غِيٌّ error, sin; غَايَةٌ the extremity; the extreme limit; ne plus ultra.

غَابَ for غَيْبَ (i.) he was absent, invisible; he disappeared; غَيْبٌ whatever is hidden from us and invisible; mystery; futurity; غَيْبٌ slandering of the absent, backbiting.

غَارَ for غَيْرَ (i.) he was jealous; I. غَيْرَ he changed; IV. تَغَيَّرَ it was changed, altered (generally for the worse); غَيْرٌ alteration; different, other, except; بَعِيرٌ without, besides.

غَاظَ for غَيَّظَ (i.) he was inflamed with anger; he was incensed; غَيْظٌ anger, indignation, rage.

## ف

فَ an inseparable particle, signifying then, therefore; so that, in order that.

فَأَرَّ (fem. فَأَرَّةٌ) a mouse.

فَاتَحَ (a.) he opened, unclosed; فَاتَحَةٌ an opening or beginning; the first chapter of the Kur'ān; وَمِفْتَاحٌ a key.

فَتَنَ (i.) he tried; he proved, or tested; فَتْنَةٌ a trial, temptation; trouble, strife, sedition, tumult, insurrection, cabal; evil, pest.

فَجَّرَ (u.) he poured forth; he was false, vicious, or dissolute; فَجَّرَ he caused to burst forth, he set a-flowing; he allowed (water) to run and diffuse (itself); تَفْجِيرٌ a diffusing, a causing to flow; فَجُورٌ dissipation; debauchery; فَاجِرٌ and فَجُورٌ dissipated.

فَخَّرَ (a.) he gloried over; VII. اِفْتَخَرَ he boasted; he took credit to himself; فَاجِرٌ precious, excellent; fine, gorgeous, or sumptuous (apparel), splendid, showy (dress).

فَدَانٌ a yoke of oxen; a plough.

فَدَا (i.) he ransomed; he devoted himself for another.

فَرَّ (i.) he fled away; فِرَارٌ flight, running away.

فَرَحَ (a.) he was joyful, cheerful; I. فَرَحٌ he exhilarated, delighted; joy, gladness, delight, glee; فَرَحَانٌ joyful, joyous, happy, pleased.

فَرَدَ (u.) and VI. اِنْفَرَدَ he was separated, withdrew, retired, was alone.

فَرَسَ (i.) and VII. اِفْتَرَسَ he (the lion, etc.) grasped by the neck; he

tore with his teeth; فَرَسَ a horse; a mare; اَلْفَرَسُ the Persians, Persia.

فَرَشَ (u.) he spread (a carpet); he paved, he laid down (flag-stones); فَرَشٌ a bed; a couch; any thing spread out, on which one reclines.

فَرَصَ (a.) he cut, he cleaved, he split, he tore; فُرْصَةٌ opportunity, occasion, fit time, convenience, leisure; suspension of public business for a season; freedom, ease, relief; rest; a time, turn.

فَرَعَ (a.) and IV. تَفَرَّعَ he excelled, overtopped; فَرَعٌ the summit or apex; the branch of a tree (especially the top); any thing arising or produced from another; effect, result; فَرْعٌ وَاقِلٌ root and branch; cause and effect, principal and accessory.

فَرَعُونَ Pharaoh; any cruel tyrant; imperious, haughty, overbearing.

فَرَغَ (a.) he finished, brought to a close, concluded, terminated; he ceased; فِرَاحٌ leisure, disengagement; cessation from labour; freedom from care, ease.

فَرَّقَ (u.) he separated; he parted; II.

فَارَقَ he quitted; he departed from;

VII. اِفْتَرَقَ he was separated; اِفْتِرَاقٌ removal, absence, distance, separation.

فَزَرَ (i.) he retired, he departed; he

sprung up; he was roused; ix. **اِسْتَفَزَّ** he alarmed; he roused.  
**فَسَدَ** (u.) it was corrupt, vicious; iii. **اَفْسَدَ** he corrupted, vitiated, destroyed, spoilt; he practised evil; **فَسَادٌ** corruption, depravity, evil, vice, iniquity; mutiny, rebellion; a diseased state, distemper, unsoundness (of mind or body).  
**فَسَقَى** (i. & u.) he committed sin (especially fornication); **فَاسِقٌ** a dissolute, worthless, impudent fellow; impious, abandoned, profligate.  
**فَشَا** (u.) it was divulged; it extended; it became public; iii. **اَفْشَى** he divulged, revealed, or spread abroad.  
**فَصَحَّ** (u.) he was eloquent; **فَصَاحَةٌ** eloquence, perspicuity, clearness.  
**فَصَلَ** (i.) he separated; he dissected; **فَصْلٌ** a section; a division; chapter (of a book).  
**فَضَّةٌ** silver (rt. **فَضَّ** u.)  
**فُضِّحَ** (a.) he exposed to infamy; **فُضُوحٌ** disgrace, ignominy.  
**فَضِّلَ** (u.) it was redundant; it exceeded; i. **فَضَّلَ** he preferred, exalted, distinguished; iv. **تَفَضَّلَ** he excelled, was eminent; he conferred a favour, he favoured, he obliged; he presumed, was arrogant; **فَضْلٌ** excellence, superiority, knowledge; **فَضْلًا** even, in the least, at all; **فَضُولٌ** busy, meddling, officious; a tom-

tool; **فَضُولٌ** a busy, meddling spirit; folly; impertinent interference.  
**فَطَحَ** (a.) he widened; **اَنْطَحَ** broad-headed; hence, **اَلْاَنْطَحُ** the bull.  
**فَعَلَ** (a.) he did; he acted; **فِعْلٌ** (pl. **اَفْعَالٌ** & **فِعَالٌ**) a deed, act, action.  
**فَقَدَ** (i.) he sought and found out (what he had lost); he desired; he missed.  
**فَقَرَ** (u.) he was poor; iii. **اَفْقَرَ** he impoverished, he reduced to indigence; **فَقِيرٌ** indigent, poor; **فَقْرٌ** poverty, destitution.  
**فَكَّهَ** he was lively, gay, merry, facetious, jocular; **فَاكِهَةٌ** (pl. **فَوَاكِهُ**) fruit.  
**فَكَرَ** such a one; so and so (whose name is known, yet not mentioned).  
**فَلَاحَ** (a.) he ploughed, he tilled (the ground); **اَنْلَحَ** he prospered; he was blessed; **مُفْلِحٌ** successful, prosperous, happy.  
**فَلَقَ** (i.) he cleft or split; vi. **اِنْفَلَقَ** it was split or shivered, it burst.  
**فَمٌّ** and **فَمٌّ** the mouth. In construction, it is declined like **أَبٌ** as; **أَفْوَادٌ** (pl. **فَا** *acc.* **فِي** *gen.* **فَمٌّ** *nom.*) as if from **فَوْدٌ**, of which **فَمٌّ** is said to be a corruption.  
**فَنَّ** he drove; i. **فَنَّنَ** he classed; he distributed into orders; **فَنٌّ** species, form, kind; art, science, skill, trick, knack.

فَنِيَ for فَنِيَ (a.) it was destroyed;  
it disappeared; III. أَفْنِيَ he made  
disappear; he wasted, consumed,  
annihilated.

فَهُمْ (a.) he comprehended, he under-  
stood; فُهُمْ understanding, sense.

فَاتَ for فَوَّتَ (u.) it passed by; it  
elapsed, escaped, slipped away; it  
perished; فَوَّتَ failure; death.

فَازَ for فَوَزَ (u.) he obtained possession  
of; he enjoyed; فَوَزَ triumph, vic-  
tory; happiness, enjoyment.

فَاقَ for قَوَّقَ (u.) he was superior; he  
excelled; III. أَفَاقَ he recovered  
(from sickness, swoon, intoxication,  
etc.); قَوَّقَ above, over, more than;  
فَاقَةَ poverty, destitution; starving,  
extreme hunger.

فُولٌ a species of bean.

فِي *prop.* in, into, among, concerning, on.

فَادَ for فَيَدَ (i.) he derived emolument;  
he was benefited; III. أَفَادَ he bene-  
fited; he enriched; he instructed;  
فَائِدَةٌ advantage, benefit, profit,  
gain, emolument, use.

فَيْفَ and فَيْفَاً (pl. فَيَافِي) a plain, a  
desert void of water.

## ق

قَبِيحٌ he was ugly, deformed, base;  
IX. اسْتَبَحَ he deemed base; he ab-

horred; قَبِيحٌ deformed, hideous,  
ugly, abhorrent; قُبْحَةٌ ugliness, de-  
formity.

قَبَضَ (i.) he took; he seized; he  
grasped, clutched; قَبْضٌ taking,  
seizing; capture, seizure, restraint;  
possession.

قَبِلَ (a.) he approached; he admitted,  
accepted, adopted; III. أَقْبَلَ he ap-  
proached; he advanced towards;  
he began قَبْلَ before; أَنْ قَبْلَ be-  
fore that; مِنْ قَبْلَ formerly, be-  
fore; قَبْلَ at, near, with; مِنْ قَبْلَ  
in respect of, through, from; قَبِيلَةٌ  
(pl. قَبَائِلُ) a tribe, family, race.

قَاتَلَ (u.) he slew; he killed; II. قَاتَلَ  
and V. تَقَاتَلَ he sought to slay; he  
fought or contended with; III. أَقَاتَلَ  
he put to death; he exposed (to  
danger or destruction); he gave up  
to be killed; VII. اِقْتَتَلَ he fought,  
combated; قِتَالٌ war, battle, conflict.

قَدْ an affirmative particle, signifying  
truly, indeed, verily. See Gr. § 195.

قَدَحٌ a cup, glass, drinking-vessel.

قَدِرَ (i.) he was able; he was power-  
ful; I. كَدَرَ he measured; he fixed;  
he decreed; قَدِيرٌ powerful, able,  
omnipotent تَقْدِيرٌ measurement,  
proportioning; decreeing; supposi-  
tion, hypothesis; قُدْرَةٌ power; قَدْرٌ  
(pl. قُدُورٌ) a kettle, pot, or cauldron.



قَدَسَ he was pure, holy ; i. قَدَسَ he sanctified ; he consecrated ; he glorified ; قُدُسُ purity, sanctity.

قَدَّمَ (u.) he preceded, went before, was prior to ; i. قَدَّمَ he brought forward ; preferred, promoted ; he offered, presented ; he served up, set (food) before ; iv. تَقَدَّمَ he stepped forward, he advanced ; قَدَّمَ (pl. أَقْدَامُ) the foot ; a step ; قُدَّامَ before, in front of ; قَدِيمٌ old, ancient, olden, former.

قَدَّو (u.) he moved on rapidly ; vii. he imitated ; he took for his model or exemplar (قَدْوَةٌ).

قَدَّرَ (u.) it was impure or unclean ; قَدَرَةٌ impurity ; a dunghill, mixen.

قَرَّ (i. & a.) he rested ; he remained firm and still ; it was cold ; iii. أَقَرَّ he fixed, established, appointed ; he confirmed, ratified ; he averred, he affirmed ; ix. اِسْتَقَرَّ he was fixed ; he abode, sojourned, dwelt, settled ; مَقَرٌّ a place of residence ; قَارُورَةٌ (pl. قَوَارِيرُ) a vase, flask, glass bottle, decanter ; a glass urinal, in which the urine of a sick person is shewn to the physician.

قَرَأَ (a. & u.) he read ; he intoned ; قُرْآنٌ reading ; the Kur'ân.

قَرِبَ (a.) he approached ; he drew near ; i. قَرَّبَ he brought forward ;

he advanced ; he placed near ; v. تَقَارَبُوا they were near to, or adjoining (each other) ; they approached (one another) ; قَرِيبٌ (pl. أَقْرَبَاءُ) near, nearly related ; a relation.

قَرَضَ (i.) he recompensed ; he repaid ; iii. أَقْرَضَ he lent ; قَرْضٌ a loan ; a debt.

قَرَنَ (i.) he joined ; he united ; قَرْنٌ (pl. قُرُونٌ) a horn ; an age, period, cycle.

قَسَا for قَسَوُ (u.) (the heart) was hard, obdurate ; ii. قَاسَى he endured ; he suffered ; he became callous.

قَصَبَ (i.) he cut in pieces or joints ; قَصَابٌ a butcher.

قَصَصَ (pl. قِصَصٌ) a tale, narrative, history.

قَصَدَ (i.) he pursued, made for, aimed at, went towards ; قَصْدٌ aim, tendency.

قَصَرَ (u.) he was deficient, fell short ; he was unequal to ; i. قَصَرَ he failed ; he did less than he ought, he was deficient ; قَصُورٌ (pl. قُصُورٌ) a palace ; قَاصِرٌ a fuller, bleacher ; a washerman.

قَصَفَ he diverted himself ; he danced uproariously.

قَضَى and vi. اِنْتَقَصَ he rushed on (the enemy) ; he pounced on (the prey).

قَضَى (i.) he decreed, determined ; he concluded ; vi. اِنْتَقَضَ it was concluded, determined, finished ; اِنْتِظَاءٌ

completion, termination, expiration;

القاضي for قاضي a judge; the Kādi, or judge.

قط (قطا. pl.) a male or female cat.

قطع (a.) he cut; he separated; vi.

انقطع it was cut, broken, interrupted; it ceased, stopped, failed.

قطف (i.) he picked; he gathered

(grapes); قطف (pl. قُطُوف) grapes,

a bunch of grapes; قطيفة (pl.

قطائف) velvet; a kind of cake made of flour, honey, and oil.

قطن (u.) he inhabited; قاطن an inhabitant, a settled resident.

قعد (u.) he sat down.

تفرق he tracked; he followed; تفرق (pl.

تَفَرُّق) a desert destitute of water and herbage.

فنع (a.) he was shrunk.

فقل (i. & u.) he returned from his

journey; قافلة a caravan, a company of travellers, a coffle.

فقا for فقا (u.) he followed; فقا the

hind-head; back part, or nape of

the neck, the nuke; فقا after

him, behind him.

قل it was small, little, few, deficient;

قليل small, little, wanting, few;

اقل less, least; more or most defi-

cient; fewer, fewest; قلة small-

ness, scantiness, paucity, fewness.

قلب (i.) he turned; he inverted;

vi. انقلب it was inverted, turned,

transposed; منقلب returning; fu-

turity; قلب (pl. قلوب) the heart;

the mind.

قمر (pl. أقمار) the moon (especially

from the third day to the end); iii.

أقمر it was bright moonlight, he

had the full moon shining on him.

قمطرير a dismal, calamitous day.

قنع (a.) he was contented; قنع con-

tent, satisfied, contented.

قهر (a.) he vanquished, he overcame;

قاهر a conqueror; القاهرة victrix;

the city of Cairo in Egypt.

قاد for قود (u.) he led; he governed;

he retaliated; vi. انقاد he was led;

he obeyed, he was submissive; ix.

استقاد he took retaliation; he in-

demnified himself; قائد (pl. قواد)

a leader, ruler, commander, chief;

قود retaliation; lex talionis.

قال for قول (u.) he said, he spoke;

قول (pl. أقوال) speech; a word,

saying; مقال and مقالة speaking,

saying; a speech, discourse.

قام for قوم (u.) he stood; he arose;

iii. أقام he caused to stand, he set

on foot; he raised; he erected; he

stayed, rested, abode; he was earnest

and persevering in prayer and sup-

plication; مَقَامٌ a place; a station;  
 إِسْتِقَامَةٌ erectness; rectitude; con-  
 stancy, stability; مُسْتَقِيمٌ erect, up-  
 right, straight; قَائِمَةٌ (pl. قَوَائِمُ) the  
 fore or hind foot of a quadruped;  
 إِقَامَةٌ staying, standing still; قَوْمٌ  
 (pl. أَقْوَامٌ) a crowd, tribe, multitude.  
 قَوِيٌّ (a.) he was strong, powerful; قُوَّةٌ  
 (pl. قُوَى) force, strength, exertion;  
 قَوِيٌّ strong, powerful, robust.  
 قِيَسٌ strength, power; a man's name.  
 قَيْصَرٌ the *kaisar* or ruler of the By-  
 zantine Empire.  
 قَنَّ (i.) he hammered (the iron),  
 he forged; قَيْنَةٌ (pl. قَيَانٌ) a girl;  
 a female slave, singer, or musician.

## ك

كَ *particle of similitude*, like, as; كَ  
 masc. and لَ fem. *affixed pron.* 2nd  
 pers. thee, thine; كَأَنَّ as if, like.  
 كَأْسٌ a drinking-cup; a wine-glass.  
 كَبَّرَ (u.) he was large, corpulent; i. كَبَّرَ  
 he magnified; he highly estimated;  
 he expressed surprise, etc., by ex-  
 claiming اللهُ أَكْبَرُ God is Great! iv.  
 تَكَبَّرَ he was haughty, presumptuous;  
 تَكَبَّرَ haughtiness; كِبَرٌ greatness,  
 pride; كِبَارٌ grandeur; كَبِيرٌ (pl. كِبَارٌ)

great, large; adult; كَبِيرًا and كَبِيرًا  
 greatly, very much; أَكْبَرُ greater,  
 greatest, elder, eldest.  
 كَبِشَ (pl. كِبَاشٌ) a male lamb, a ram.  
 كَتَبَ (u.) he wrote; كِتَابٌ (pl. كُتُبٌ)  
 a writing; a letter, book; a law;  
 الْكِتَابُ the book, the sacred volume.  
 كَتَفَ (pl. كَتَفَةٌ and أَكْتَافٌ) the shoulder  
 or shoulder-blade.  
 كَثُرَ (u.) it was abundant; i. كَثُرَ and  
 iii. أَكْثَرَ he multiplied; he increased;  
 he used a plentiful supply; كَثِيرٌ  
 numerous, many, much; كَثِيرًا ex-  
 ceedingly, in a high degree; كَثْرَةٌ  
 much, abundance; أَكْثَرُ more, most.  
 كَدَّ (u.) he laboured; كَدٌّ labour, work,  
 diligence; fatigue.  
 كَذَا like that, so, such.  
 كَذَبَ (i.) he lied; i. كَذَبَ he accused  
 of falsehood, called a liar, gave the  
 lie, declared false; كَذِبٌ and كَذِبٌ  
 falsehood; كَاذِبٌ and كَاذِبٌ a liar.  
 كَرَّمَ (u.) he was generous, munificent,  
 liberal; i. كَرَّمَ he honoured, he  
 revered; iii. أَكْرَمَ he honoured, re-  
 spected, venerated; he treated with  
 attention and ceremony; كَرِيمٌ (pl.  
 كِرَامٌ) generous, bountiful, benign,  
 beneficent, gracious (one of the epi-  
 thets of God).

كُرِهَ (a.) he abhorred, detested; he was averse from.

اِكْتَرَى for كَرَى (u.) he placed; VII. اِكْتَرَى he hired, he rented.

كَسَبَ (i.) he gained, he acquired; III. اِكْتَسَبَ he gained for another; he caused to gain; he conferred.

كَسَرَ (i.) he broke to pieces.

كِسْرَى and كِسْرَى the name of several Persian kings, more especially of Nūshirwān (the Chosroes of the Greeks).

كَسَفَ (i.) he cut; it underwent an eclipse; he was in an evil plight.

كَسِلَ (a.) he was lazy; كَسَلٌ laziness, idleness.

كِسْوَةٌ an upper garment; a large veil; raiment, clothing.

كَشَفَ (i.) he exposed, he laid open; VI. اِنْكَشَفَ it was open, bare, exposed.

كَظَمَ (i.) he restrained (his wrath), he compressed (his anger).

كَفَ (pl. كُفُوفٌ) the hand, or palm of the hand; the fist.

كَفَأَ (a.) he turned back; he inverted;

كَفَوٌ like, similar, equal.

كَفَرَ (u.) he believed not (in God); he was unbelieving, impious, and ungrateful; I. كَفَرَ he expiated a crime, or the breach of an oath (by doing penance or paying a mulct as an atonement); كُفْرٌ impiety, infidelity,

blasphemy; كَافِرٌ and كُفُورٌ an unbeliever, an infidel; كُفُورٌ infidelity.

كَفَّنَ (u.) he wrapped (a dead body) in a winding-sheet.

كَفَى (i.) it was enough, it sufficed; II. كَافَى he compensated, he remunerated; VII. اِكْتَفَى he was satisfied, he was content.

كَلَّ he was fatigued; (the vision) was dim, (the sword) was blunt; كَلِيلٌ blunt (sword); dim (vision); كَلَّ the whole, all, entire, universal, total, every, each; كَلَّمَا as often as, whensoever.

كَلَّا by no means, not in the least.

كَلَاءٌ pasturage, green crop, grass.

كَلَبٌ (pl. كِلَابٌ) a dog, a hound.

كَلَّفَ (a.) he engaged earnestly (in any undertaking); he was engrossed (by any thing); I. كَلَّفَ he imposed labour or trouble; he compelled and obliged (another) to undertake (something) difficult or above (his) strength; and also without making (him) any remuneration for it.

كَلَّمَ (u.) he wounded; I. كَلَّمَ he addressed, he spoke to; كَلَامٌ a word, speech, discourse; logic; rhetoric; metaphysics; كَلِمَةٌ a saying, a word.

كَلِيلَةُ وَدَمْنَةُ the Arabian name or title for the work known as the "Fables of Pilpay."

كَمْ how much ? how many ?

كَمْ (*oblique كِمّ*) *affixed pron. 2d pers. pl. masc. you, yours.*

كَمَّ (u.) he covered ; he concealed ; كَمَّ the sleeve (of a garment).

كَمَا as, like as, such as.

كَمَلَّ (u.) it was perfect, complete, entire ; كَامِلٌ perfect, accomplished, full ; adroit, expert ; كَمَالٌ perfection, excellence, accomplishment.

كَنَزَ (i.) he hid (underground) ; كَنْزٌ a treasure, more especially gold or silver hidden underground.

كَنَافَةٌ a species of sweetmeat.

كَهْفٌ (*pl. كُفُوفٌ*) a cave, cavern, grot.

كَهَنَ (a. & u.) he predicted, he prophesied ; كَاهِنٌ (*pl. كَهَنَةٌ*) a soothsayer, augur, astrologer, sorcerer ; a priest, a prophet.

كُوبٌ (*pl. أَكْوَابٌ*) a cup, a bowl, a vessel without handles.

كَانَ for كَوَدَ (u.) he was just on the point, he was little short of, he did all but.

كُوفَةٌ name of a celebrated city in Irāk.

كَانَ for كَوْنٌ (u.) he was ; he became ; لِكُونِهِ being, nature, essence ; on account of his being, because he was.

كَانَ for كَيْدٌ (i.) he deceived ; كَيْدٌ deception, deceit, fraud, treachery.

كَيْفَ how ? in what manner ?

ل

لَ an inseparable particle (generally used in the middle of a sentence), indeed, truly ; also for لَ to, for ; as لَ to him ; لَكَ to thee ; لَ an inseparable particle, to, for, towards ; on account of ; (prefixed to the aorist it gives it the force of an imperative), as لِيَنْصُرْ let him assist.

لَا no, not ; there is not.

لِأَنَّ because, since, in order to.

لُبُّ the heart, mind ; a kernel.

لَبَّثَ (a.) he delayed, he tarried.

لَبَسَ (a.) he put on (a garment) ; لِبَاسٌ (*pl. اللبسة*) a garment, dress, clothes, robe, vesture, raiment, habit, garb, apparel, attire.

لَبَّطَ (i.) (a camel) struck or pawed the ground with his fore-foot ; لَبْطٌ a striking or pawing of the ground.

لَبَنٌ (*pl. اللَّبَانُ*) milk ; the sap of a tree.

لَبِيبَةٌ (*pl. لَبِيبَاتٌ and لَبِيبَاتٌ*) a lioness.

لَجَأَ (a.) he fled for refuge ; لَجَأٌ he drove away ; he compelled, he forced.

لِجَامٌ (*Pers. لِيَامٌ*) a bridle, reins.

لَجَسَ (a.) he licked with his tongue.

لَحَظَ (a.) and لَحَظًا he viewed, beheld, looked or glanced at.

لَحِقَ (a.) he overtook, he reached ; لَحِقَ

لَحَقَ he caused to meet; he joined;  
• he affixed, he suffixed; he conveyed.

لَحْمٌ (a.) he fed with flesh; لَحْمٌ (pl.)  
لَحْمٌ flesh, meat, animal food.

لَحْنٌ (pl. أَلْحَانٌ) a sound, tone, note;  
melody, modulation.

لَذٌّ it was delicious; iv. تَلَذَّذَ he took  
pleasure; he enjoyed himself; لَذِيذٌ  
delicious, agreeable, pleasant; الذُّ  
sweeter, more or most delicious.

لِسَانٌ (اللسنة pl.) the tongue; lan-  
guage; بِلِسَانِ الْحَالِ with the tongue  
of the condition (not with that organ  
itself; but, for example, with ragged  
clothes or a haggard countenance,  
etc.; see, moreover, Psalm xix. 1-6.)

لَطَمَ (i.) he slapped; he smote on the  
cheek; لَطْمَةٌ a blow, slap, box.

لَعِبَ (a.) he played, he sported.

لَعَقَ (a.) he licked (his finger, etc.);

لَعَقَةً one single lick (of the finger).

لَعَلَّ perhaps; لَعَلَّكَ perhaps thou.

لَعَنَ (a.) he cursed; لَعْنٌ a curse, im-  
precation; لَعِينٌ accursed, execra-  
ble, abominable.

لَغَا (لَغَوٌ) (u.) he talked triflingly  
and nonsensically; لُغَةٌ language,  
speech, dialect, idiom; لُغَوٌ vain,  
frivolous or nonsensical talk.

لَفَّ (u.) and VII. اِلْتَفَكَ he wrapped  
himself up, he folded up; لَفَّاءٌ a  
turban.

لَفَّتَ (i.) he turned; he twisted; VII.

اِلْتَفَتَ he turned towards one, he  
regarded; he paid attention.

لَقَبٌ (القاب pl.) a surname, title; a  
nick-name, by-name; I. لَقَّبَ he  
gave a surname, style, title, or  
nickname; he surnamed; he dubbed.

لَقْدٌ verily, truly.

لُقْمَانٌ name of a celebrated sage; the  
Arabian Æsop.

لَقِيَ (a.) he met; he opposed; he saw;

III. اَلْقَى he threw down; he im-  
parted, communicated; he injected,  
he infused; he inspired; لِقَاءٌ see-  
ing, meeting, encountering; aspect;  
face, countenance.

لَكِنَّ also لَكِنْ but, yet, still.

لَمْ not (when prefixed to the aorist it  
usually gives it a past signification).

لِمَا for what? why? wherefore? لِمَاذَا  
for what reason? why so?

لَمَّا when; after that; not yet.

لَمَسَ (u.) he touched or felt with his  
hand; VII. اِلْتَمَسَ he sought for,  
searched, desired; he besought.

لِهَذَا on this account, therefore.

لِهَمَ (a.) he swallowed quickly; he

gulped down; **أَلْهِمَ** (iii.) he inspired; he revealed.

**لَهَوَ** for **لَهَى** (u.) he played, sported, diverted himself; **لَهْوٌ** amusement, diversion, play, sport, fun.

**لَوْ** if; if but, had but; **لَوْلَا** if not, unless.

**لَاذَ** (for **لَاذَ**) (u.) he fled to; he took refuge with; he was under the protection of another.

**لَوْزٌ** an almond; **لَوْزِينَجٌ** a confection of almonds; a sweetmeat prepared with almonds (Pers. **لَوَزِينَه**).

**لَوْلُو** a pearl; a precious gem.

**لَوَّمَ** for **لَوَّمَ** (u.) and i. **لَوَّمَ** he blamed, he reproached, he chid; **لَوْمٌ** blame, censure, reproach, reproof.

**لَوْنٌ** (الْوَانُ pl.) colour; species, sort.

**لَيْسَ** he (or it) is not; **لَيْسْتُ** I am not; **لَيْسَتْ** thou art not, etc. (through each person of the preterite). See Gr. § 173.

**لَيْلٌ** and **لَيْلَةٌ** (pl. **لَيَالٍ**) night; **لَيْلًا** by night; **الْإِلَيْلَةُ** to-night.

م

**مَا** that which, what, whatsoever; not, nothing; what? how! what!

**مَا أَطْيَبَ** how delicious!

**مَاءٌ** (pl. **مِيَاهٌ** and **أَمْوَاهٌ**) for **مَوْءٌ** water; liquor; juice, sap.

**مَائِي** (i.) he extended, stretched; **مِائَةٌ** a hundred.

**مِبْرَدٌ** (pl. **مِبَارِدٌ**) a file, rasp.

**مَتَعَ** (a.) he enjoyed; ix. **اِسْتَمْتَعَ** he took enjoyment; he reaped fruit.

**مَتَى** when? if at any time.

**مِثْقَالٌ** name of a weight of nearly one drachm and a half; also the name of a gold coin (rt. **ثَقُلَ**).

**مِثْلٌ** (u.) he was like, he resembled;

**مِثْلٌ** likeness; similar, resembling;

**مِثْلٌ** (pl. **أَمْثَالٌ**) like, equal to; a

proverb, an adage; **مِثَالٌ** similitude; a representation, description;

a form, figure.

**مَجَّدَ** (u.) he excelled; **مَجْدٌ** glory, splendour, excellence.

**مَحَنَ** (a.) and vii. **اِمْتَحَنَ** he tried,

he proved, he put to the test; he

struck; **مُمَاتِحٌ** experienced, skilled;

**مِحْنَةٌ** experience; labour, toil, moil;

calamity (by which men are tested);

**اِمْتِحَانٌ** test, trial, examination.

**مِخْلَبٌ** (pl. **مِخَالِبٌ**) a claw or talon.

**مَدَّ** (u.) he extended, he stretched out;

**مُدَّةٌ** space of time, period; season;

length of time, interval.

**مَدَنَ** he stayed, he sojourned; **مَدِينَةٌ** a city, a town.

**مَرَّ** (u.) he passed by; he departed; he

went on; **مَرًّا** a passing by; **مَرًّا** a

place of passage; **مَرَّةً** once upon a

time; formerly.

مَرَأً (a.) (Food) did (one) good, digested well; مَرِي easy of digestion; nutritious. See هَنَأَ مَرِي; هَنَأَ مَرَأً a man; مَرَأً a woman.

مَرَأً hypocritically, deceptively (rt. رَأَى).

مَرِحَ (a.) he was cheerful, lively, joyous; مَرِحَ mirth, merriment.

مَرَحَ (a.) and I. مَرَحَ he anointed (with oil); مَرَحَ an anointing.

مَرَنَ (u.) and IV. مَرَنَ he was insolent, stubborn, disobedient, or rebellious.

مَرَزَنَةً (pl. مَرَزَنَاتُ) a sledge-hammer.

مَرَضَ (a.) he fell sick; V. مَرَضَ he feigned sickness; مَرَضَ disease, illness, sickness; hypocrisy; unbelief.

مَرُوءً for مَرَأً (u.) he was manly, virtuous; مَرُوءً manliness, valour, virtue.

مَرُوءَانٍ a man's name; the fourth Caliph of the Umayyad dynasty.

مَرَى (i.) he inflicted blows; II. مَارَى he disputed, contended; مَارَى contention, disputation.

مَرْيَمَ (the Virgin) Mary.

مَزَجَ (a.) he mixed; he tempered; VII.

مَزَجَ it was congenial; it agreed with one; he was disposed or inclined; مَزَاجَ temperament, constitution; a mixture; whatever is mixed with wine.

مَزَحَ (a.) he jested; he sported; II.

مَازَحَ he sported or jested (with another); مَزَاحَ jesting; a joke, jest, fun, frolic.

مَسَحَ (a) he drew his hand over his head; he wiped (his head); he anointed; مَسِيحَ anointed; الْمَسِيحُ the anointed; the Messiah.

مَسَكَ (i.) and III. مَسَكَ he seized, grasped, held, laid hold of.

مَسَا for مَسَى and مَسَى (u.) he came in the evening; مَسَاءً the evening.

مَشَجَ he mixed; he confounded; مَشِجَ (pl. مَشَاجٍ) mixed; a mixture, a miscellany.

مَشَى (i.) he walked; he went; مَشَى and مَشِيَةً walking, marching, proceeding; مَوَاشِي (pl. مَاشِيَةٌ) a quadruped; cattle.

مَضَعَ (a. & u.) he chewed; he masticated; مَضَعُ the act of chewing.

مَضَى (i.) he passed by; he went; he departed.

مَطَرَ (u.) it rained; مَطَرٌ (pl. مَطَارٌ) rain; a shower.

مَطَا for مَطَوَ (u.) he drew; he extended; IV. مَطَّطَ he stretched himself; he yawned.

مَعَ or مَعَ with, together with.

مَغَارَةً (pl. مَغَائِرُ) a cave, cavern.

مَكَّةُ the city of Mecca.

مَكَرَ (u.) he plotted, he devised; he



deceived, he cheated; مَكْرُ fraud, deceit, contrivance, machination, art, stratagem; مَكْلَرُ a deceiver, knave, cheat.

مَكْنُ (u.) he was powerful; i. مَكْنُ and iii. اَمَكْنُ he gave power, he enabled, he rendered capable; iv. تَمَكَّنُ he was able; he had in his power, he possessed authority, he was powerful; he settled, he took up his abode; اَمَاكِنُ (pl.) a place, spot, station.

مَلَّ (a.) he became disgusted, he felt tired.

مَلَأَ (a.) he filled; vii. اِمْتَلَأَ he was filled; مَلَأٌ a concourse of people, a host, assembly; مَمْلُوءٌ and مَلَانٌ full, filled.

مِلَّةٌ religion, faith; a sect; a nation, people.

مَلَحَ (a.) he salted; he seasoned with salt; مِلْحٌ salt.

مَلَقَ he flattered, soothed; تَمَلَّقَ flattery, fawning, blandishment, coaxing.

مَلَكَ (i.) he possessed; he had dominion and power; he reigned; i. مَلَكَ he caused to possess; he constituted king; مَمْلَكَةٌ and مَلَكٌ a kingdom, dominion, power; مَلِكٌ (pl.) a king; مَلُوكٌ (pl.)

مَلَايِكَةٌ an angel; مَالِكٌ a king; a lord; a possessor; مَلِكَةٌ a queen; مَمْلُوكٌ kingdom, dominion, empire, sovereignty.

مَلَا for مَكَو (u.) he went rapidly; مَلِيٌّ lasting long; a long time.

مِمَّا for مِمَّا from that which. See Gr. § 27.

مَنْ pronoun of common gender, singular and plural, he who, they who, whosoever.

مِنْ from, from out of, of, for, than (after the comparative degree); مِمَّنْ without; مِمَّنْ besides, notwithstanding.

مَنَّ (u.) he was kind or liberal (towards another); مَنَّ a gift; manna.

مَنْدَلٌ (pl. مَنَادِيلٌ) an enchanter's circle described on the ground; a magic circle.

مَنَعَ (a.) he prevented, he hindered; iv. تَمَنَعَ he was inaccessible; he kept himself aloof; he drew back, he abstained.

مَهَرَ (a.) he was quick in understanding; مَاهِرٌ skilful, expert, clever, acute, excellent; مَهَارَةٌ skill, excellence, expertness, proficiency.

مَهَّلَ (a.) he did anything slowly and by degrees; iii. اَمَهَّلَ he deferred, prolonged, granted a delay; vii. اِمْتَهَلَ he evinced patience, shewed

torbearance; مَهَلَّ delay; مَهَلًا or مَهَلًا gently, softly, slowly.

مَوْتُ for مَوْتٌ (u.) he died; مَوْتٌ death; مَيِّتٌ (pl. أَمْوَاتٌ and مَوْتِي) dead; extinct; dying, moribund.

مَالٌ for مَوْلٌ (u.) he was wealthy; مَالٌ (pl. أَمْوَالٌ) wealth, riches.

مَادَ for مَيَّدَ (i.) he served up food; مَائِدَةٌ (pl. مَوَائِدُ) a tray or table covered with victuals.

مَازَ for مَيَّرَ (i.) and I. مَيَّرَ he discriminated, reflected, considered.

مَالَ for مِيلَ (i.) he inclined, he leaned; III. أَمَالَ he caused to lean, bend or incline, he gave a bias.

## ن

نَاسٌ for أَنْاسٌ men, mankind; the human race (as opposed to irrational animals). See under rt. أَنَْسَ.

نَامُوسٌ and نَامُوسَةٌ a gnat, midge, mosquito.

نَبَأَ (a.) he went from one country to another; he announced; he proclaimed; نَبَأٌ announcing, declaring;

نَبِيٌّ a prophet; نَبُوءَةٌ prophecy; the prophetic office or gift.

نَبَتَ (u.) (vegetation) sprung up, was produced, grew; نَبْتٌ and

نَبَاتٌ vegetation, herbage; grass, vegetables.

نَبَرَ (i.) he raised up, he exalted; نَبِيرٌ a pulpit, a reading-desk.

نَاجَبَتْ (i.) and III. أَنْجَبَتْ (the camel or mare) foaled; (the sheep) yeanned.

نَتَنَ (u.) and III. أَنْتَنَ it smelt badly, it stunk; مُنْتِنٌ stinking, fetid.

نَثَرَ (u. & i.) he scattered; he dispersed; نَثَرٌ it was dispersed; (the hair) flowed loose and was dishevelled.

نَجَسَ (a.) he was dirty, nasty, filthy, unclean; نَجَاسَةٌ impurity, filth, dirt.

نَجَّى for نَجَوْ (u.) he escaped; نَجْيٌ and III. أَجَبَى he liberated; he saved; مُنَجِّى for مُنَجِّى a liberator.

نَحَلَّ and نَحْلَةٌ the honey-bee.

نَحْنُ pers. pron. of the comm. gender, dual and plural, we two, or we.

نَحَوَ for مَحَوَ (a. & u.) he went towards; he aimed at; مَحَوٌ as, about, to, towards; نَوَاجِي (pl. نَوَاجِيَّةٌ) a district, quarter, tract, extent of country.

نَخْلٌ, نَخِيلٌ, and نَخْلَةٌ a palm-tree.

نَدَرَ (u.) he remained alone; نَادِرٌ singular, unique; rare, uncommon, unusual; نَادِرٌ فِي النَّادِرِ rarely, seldom, occasionally.

نَدِمَ (a.) he repented; he regretted; نَدَمٌ and نَدَامَةٌ penitence, regret,

sorrow; نَدِيمٌ a boon-companion, an intimate friend.

نَذَرَ (i. & u.) he vowed; he dedicated to God; نَذْرٌ a vow; a promise; a present or offering from an inferior to a superior, holy man or prince.

نَزَعَ (i.) he removed; he stripped; he tore out; نَزَعُوا they disputed together, altercated, wrangled, litigated; نِزَاعٌ altercation, disputing, litigation.

نَزَعَ (i.) he sowed dissension; he slandered, reviled; نَزْعٌ suggesting of evil; exciting to what is bad; temptation.

نَزَلَ (i.) he descended, he alighted;

I. نَزَلَ he made to descend, he sent down; he revealed (from heaven);

III. أَنْزَلَ he caused to descend; he brought down; he invited (a guest) to alight, he entertained, he received hospitably; مُنْزِلٌ causing to alight; receiving and entertaining hospitably; تَنْزِيلٌ sending down, revealing; مَنَزَلٌ an inn, caravansary, or place for travellers to alight; hotel, stage, station; مَنَزِلَةٌ a house of accommodation for travellers; a step, post of honour; rank, dignity, authority; نَزُولٌ descent.

نَسَبَ (u. & i.) he referred; he derived; he attributed.

نَسَجَ (u. & i.) he wove; نَسْجٌ weaving.

نَسْرٌ (pl. نُسُورٌ) the eagle or vulture.

نَسِيمٌ a gentle breeze, a zephyr.

نَسِيَ (a.) he forgot; he neglected;

نِسَاءٌ and نِسْوَةٌ (for the singular of which اِمْرَأَةٌ is used), women, the female sex.

نَشَأَ (a.) he grew up; he was brought up, he was educated.

نَشَرَ (u.) he spread out, extended; he scattered, diffused; he promulgated, propagated.

نَصَبَ (u.) he placed, set up, planted, erected.

نَصَحَ (a.) he admonished, he counselled, he advised; he was sincere;

نَصَحٌ also نَصِيحٌ advising, admonishing; نَاصِحٌ a monitor, a faithful adviser; a sincere friend; نَصِيحٌ sincere, genuine; نَصِيحَةٌ admonition, advice, counsel.

نَصَرَ (u.) he assisted, he aided; نَاصِرٌ (pl. أَنْصَارٌ) an assistant; a helper, defender; an ally (applied particularly to those citizens of Medina who assisted Muhammad when he fled thither from Mecca).

نَصَفَ (u.) he halved; نِصْفٌ a half, a moiety; the middle.

نَضَرَ (u.) or نَضَرَ (a.) it was bright, brilliant, blooming, and beautiful; نَضْرَةٌ splendour, brightness, bloom, freshness (of complexion); opulence, affluence.

نَطَخَ (a.) he butted with his horns, he gored; نَطِيعٌ butted, gored to death.

نَطَعٌ a sheet of leather, dressed and prepared, which serves for a table or table-cloth. ٥

نُطِفَ (i. & u.) (water) flowed; نُطْفَةٌ pure water; clear water, lymph; sperma genitale.

نَطَقَ (i. & u.) he spoke, he articulated distinctly; نَطَقٌ speech, eloquence, pronunciation; مَنَاطِقٌ a discourse, oration; مَنَاطِقَةٌ a belt, zone, girdle.

نَظَرَ (u.) he looked, gazed, beheld, observed, regarded; نَظَرٌ sight; regard, consideration; مَنَظَرٌ aspect, appearance.

نَظِفَ (u.) he was clean; نَظِيفٌ clean, pure.

نَعِمَ (a. u. & i.) it was convenient, soft, easy, agreeable; III. أُنْعِمَ he bestowed abundance; he conferred favours and benefits; he enriched; he was bountiful; نَعِيمٌ excellent! good! well done! نَعَمٌ a particle of affirmation, good, well, be it so, yes. نَاعِمٌ convenient, agreeable, delicious; نَعِيمٌ affluence, pleasure, enjoyment, delicate living, luxury; نَعَمَةٌ (pl. نَعَمٌ) wealth, riches, opulence, abundance; favour, a benefit.

نَعَمَ (u. & i.) he read or sang with a low soft voice; نَعَمَةٌ a sweet and

musical voice, melody, song, modulation, soft intonation.

نَفَخَ (i. & u.) he (the necromancer) blew (when making incantations or playing tricks); مَنَافَتَةٌ conversation, talking together in private.

نَفَخَ (a.) he blew, he puffed; he inspired or breathed into; VII. اِنْتَفَخَ he was inflated or puffed out; he was swollen. ٥

نَقَذَ (the arrow) penetrated, pierced through and through, coming out on the other side; he pervaded, passed by or through; III. اُنْقَذَ he caused to pass, penetrate, or pervade; he transmitted; he despatched (a letter or messenger).

نَفَرَ (u. & i.) he shunned; he fled in terror; I. نَفَّرَ he terrified; he scared; he put to flight, he drove away; V. تَنَافَرُوا they fled from each other, they shunned one another (through panic, etc.); نَفَرٌ a number of persons, from three to ten; a person, individual; one of the common people; a private soldier.

نَفَسَ (pl. نُفُوسٌ and أَنْفُسٌ) the soul, spirit; self; فِي نَفْسِهِ to himself; within himself.

نَفَشَ (u.) he plucked or teased (wool or cotton) with his fingers; نَفْسٌ wool (plucked or picked, not shorn).

نَفَضَ (u.) he shook (the tree); VII.

اِنْتَفَضَ it was shaken; he trembled; he shivered.

نَفَعَ (a.) it was useful, profitable, serviceable; it availed; نَفَعَ also مَنَفَعَةٌ (pl. مَنَافِعُ) advantage, profit, use, benefit.

نَفَقَ (u.) it perished, failed, was lost, or spent; III. أَنْفَقَ he expended, disbursed; he laid out in the cause of God; he bestowed (his goods) for the support of others.

نَقَدَ (u.) he paid ready money; VII.

إِنْتَقَدَ he separated (good coin) from bad; نَقْدٌ cash, ready money, prompt payment.

نَشَّ (a.) he painted, printed, or stained (of two or more colours); he drew; he designed; نَشَّ painting, printing; carving, engraving; نَقَّاشٌ a painter; a draughtsman; a sculptor.

نَقَصَ (a.) and VII. إِنْتَقَصَ it was defective or deficient; it was diminished; it suffered loss; was damaged; نَقَصٌ and نَقْصَانٌ loss, detriment, damage, diminution.

نَقَضَ violation (of an agreement), breach (of faith).

نَقَلَ (u.) he transported, transplanted; he carried from one place to another;

VII. إِنْتَقَلَ he was transported, transplanted, translated; he was carried; he emigrated.

نَقَمَ (i.) he was angry; he chid, reproved; VII. إِنْتَقَمَ he punished, chastised; he took vengeance; he retaliated; إِنْتِقَامٌ revenge, vengeance, retaliation.

نَقِيَ (a.) it was clean or pure; I. نَقَّى

he cleansed; he sifted; he trimmed, weeded (the flowers, etc.).

نَكَثَ (u.) he violated (an agreement), he rebelled; نَكَثٌ perfidy, rebellion, violation of agreement.

نَكَرَ (a.) and III. أَنْكَرَ he denied, he ignored, he disowned, he disavowed; he rejected, repudiated; مُنْكَرٌ one who denies or is ignorant of; مُنْكَرٌ disallowed, unlawful, evil (the opposite of مَعْرُوفٌ); أَنْكَرٌ more or most offensive, displeasing, grating to the ear, unpleasant.

نَكَسَ (u.) I. نَكَّسَ and III. أَكْسَسَ he turned down, he inverted, he placed topsy-turvy; مُنْكَسٌ one who casts down.

نَكَلَ (i.) he took example; he received chastisement; I. نَكَّلَ he made an example of; he punished in an exemplary manner.

نَمَّ (u.) he calumniated, he slandered; نَمَّامٌ a slanderer, calumniator, whisperer.

نَمَسَ (pl. نُمُوسٌ) a kind of large weasel or rat; the ichneumon.

نَهَرَ (a.) he dug a canal; he checked, chid, cried out (to cattle); نَهْرٌ (pl.

أَنْبَارٌ) a stream, river, canal, water-course, rivulet, rill, brook; abusive language addressed (to horses or beasts of burden); نَهَارٌ the day (in opposition to لَيْلٌ the night).

نَبَشَ (a.) (the serpent) bit; he punctured; نَبَشُوا they bit or stung (each other).

نَهَضَ (a.) he raised himself up; he arose.

نَهَكَ (i.) he committed excess; he afflicted; he tortured, tormented; he punished severely; VII. نَهَكَ he harassed, vexed; he enfeebled, he emaciated; he violated (honour, virtue, or respect).

نَهَى (a.) he forbade, he prohibited; نَهَى forbid thou; VII. نَهَى it came to an end, it concluded; he abstained, desisted, refrained; نَهَى prohibition, interdict; نَهَاةً extremity, end, termination; term, goal, boundary, limit, utmost point; excess; نَهَى (from نَاهِي) a forbiddener; مَنَهَى forbidden.

نَابَ for نَوَّبَ (u.) he supplied (another's place); نَابَ (pl. أَنْيَابٍ) a dog's tooth; a canine tooth; نَائِمَةٌ (pl. نَوَائِبُ) an accident, misfortune, disaster, calamity.

نَاحَ for نَوَّحَ (u.) he lamented, complained; he mourned and sorrowed (for a deceased relative).

نَارَ for نَوَّرَ (u.) it shone; it was brilliant; نَارَ fire; نَوَّرَ (pl. أَنْوَارٌ) light, splendour, refulgence, brightness; مَنَارَةٌ a candlestick; a lighthouse; a minaret or tower from which the muezzin or crier proclaims the hour of prayer; مُنِيرٌ shining, illuminating, enlightening, splendid, illustrious.

نُورُوزَ (incorrectly نُورُوزَ) the Persian

New Year's-day; a grand festival held on that day.

نَوَّعَ (pl. أَنْوَاعٌ) species, kind, sort; manner, mode.

نَالَ for نَوَّلَ (a. & u.) he bestowed, he gave; he presented, was liberal; he took; he got, he obtained; V. تَنَاوَلَ he took (meat or drink); he received (gifts); نَوَّلَ a gift, present.

نَامَ for نَوَّمَ (u.) he slept; نَائِمٌ (pl. نِيَامٌ) sleeping, asleep; a sleeper; نَوْمٌ sleep, dreaming.

نَالَ for نَيَّلَ (a. or i.) he acquired, he obtained.

ذَ

ذَ (and ذَ when preceded by *kasra*); affixed pronoun, 3d pers. masc. him, his, it; هَا fem. her, hers.

هَ behold! here! well! she; it.

هَاتِ give.

هَاهُنَا here, in this place.

هَبَّ (u.) (the wind) blew; (i.) he began; هُبُوبٌ a fresh blowing of the wind, stiff breeze, smart gale.

هَجَرَ (u.) he left, abandoned, deserted, forsook; he spoke deliriously, he raved, he talked at random.

هَجَمَ (i.) he attacked, invaded, charged, rushed upon; he came upon unawares, he surprised; he undertook; هُجُومٌ and هَجْمَةٌ a sudden assault, a violent rush.

هَدَأَ (a.) he rested, he remained quiet.

هَدَّ the hoopoe, the lapwing.

هَدَى (i.) he directed, guided; he led into the right way; هُدًى direction, guidance (into the path of salvation).

هَذَا masc. and هَذِهِ fem. this.

هَرَّ (u. & i.) he abhorred; هَرٌّ a male cat, a tom-cat; هَرَّةٌ a female cat.

هَرَبَ (u.) he fled, he ran away, he absconded, he vanished; هَارِبٌ a fugitive, a runaway.

هَرَسَ he pounded, he bruised; هَرِيسَةٌ a kind of thick pottage made of bruised wheat, meat, and spices. ○

هَرَمَ old age, decrepitude.

هَرَّ for هَرَوَّ and iv. تَهَرَّى he beat with a stick, he cudgelled.

هَزَأَ (a.) he mocked, derided, ridiculed, laughed at, made game of; هَزْءٌ derision, mockery, ridicule, irony.

هَزَمَ (i.) he put to flight, he routed;

vi. انْهَزَمَ he was routed, he was put to flight and discomfited; انْهَزَامٌ act of running away; rout, flight;

مُنْهَزَمٌ routed, put to flight.

هَكَذَا in this manner.

هَلْ an interrogative particle; whether or not? Latin *num*?

هَلَكَ (i. & a.) and هَلِكٌ (a.) he perished, he died; iii. أَهْلَكَ he caused to perish; he involved in ruin, led to perdition; he killed, destroyed; هَلَكٌ destruction;

مُهْلِكٌ ruinous, destructive.

هَمَّ (u.) he revolved in his mind; he

anxiously considered; he cared for or tended; he resolved; vii. اِهْتَمَّ he concerned himself; هَمٌّ (pl. هُمُومٌ) anxiety, care, serious concern, solicitude.

هَنَأَ (a.) (his food) was light and easy of digestion; i. هَنَأَ he caused (food) to digest and to nourish; he congratulated; he wished health, saying "may it do you good;" iv. تَهَنَأَ he throve; he was refreshed with food; he digested easily; هَنِيئٌ (food) light of digestion, nutritious; هَنِيئًا وَ مَرِيئًا a form of salutation; a good digestion to you; much good may it do you; هَنَاءٌ being joyful, glad, merry; pleasure, enjoyment.

هَنَكَ there (at a distance).

هِيَ pron. 3d pers. she, it; هُوَ pron. 3d pers. he, it;

هَادَ for هَوَدَ (u.) he repented; he returned to his duty; he became a Jew; يَهُودٌ Jews.

هَؤُلَا! behold! هَؤُلَا! behold me! here am I.

هَانَ for هَوَانَ (u.) it was light and easy; it was insignificant, vile, or contemptible; i. هَوَانَ he made light of; he reviled; he facilitated; iii. أَهَانَ he despised, contemned; أَهَوَانَ more or most easy, or tolerable; هَوَانٌ contempt, scorn; misery, distress; إِهَانَةٌ contempt, indignity, insult, scorn, slight, affront; مُهَيِّنٌ igno-

minious, degrading (punishment);  
مُهَان despired.

هَؤُلَاءِ *pron.* they, those.

هَوَى (i.) he soared; he fell from a height; هَوَاءَ air, atmosphere, sky; هَوَى desire, wish.

هِيَأَ for هَيَأَ (i.) it was prepared, made ready; iv. تَهَيَأَ he prepared himself;

he got ready; هَيْئَةً external form, aspect, appearance, bearing, manner.

هَيِّتْ لَكَ come hither! approach.

و

وَ and; too, also; (in swearing) by; as وَاللَّهِ by God.

وَ *interj.* oh! alas!

وَأَن (يُنْدِ) he dug a grave, and buried a daughter alive (a custom with the Pagan Arabs); he was heavy; he moved slowly; iv. تَوَانَّ he proceeded gently and slowly; تَوَانَّ precaution, deliberation.

وَادٍ (from وَادِي) a valley; a river.

وَبَقَى he perished; iii. أَوْبَقَ he destroyed, he killed.

وَبَلَ (يَبِلُ) he struck with a stick; he inflicted punishment by blows; وَبَالٌ a crime, sin; punishment; harshness, severity.

وَبَّ (يَبِّبُ) he sprung upon, he assaulted, leaped; وَبَّ and وَبَّهَ a leap, bound, or spring (as of a lion)

وَتَّقَ (يَتَّقُ) he trusted or relied upon; وَتَّقَةً confiding, trusting; confidence; trustworthy; a trusty friend, one to be relied on; وَتَّقَى (*fem.* وَتَّقِي) firmer, firmest, very firm; عُرْوَةً وَتَّقِي

a very strong handle; مَوْتَقًى a compact, agreement, treaty, or solemn promise.

وَجَبَ (يَجِبُ) it was necessary, it behoved; ix. اِسْتَوْجَبَ he deemed necessary; he deserved; was worth, merited; وَاجِبٌ necessary, needful, proper, incumbent; وَاجِبًا necessarily, properly.

وَجَدَ (يَجِدُ) he found, he discovered; it was found, it existed; مَوْجُودٌ found; extant, existing.

أَرْجَعَ (يَرْجِعُ) he was in pain; iii. رَجَعَ he hurt, he pained; he beat; رَجَعَ pain, ache, suffering, disease; مَوْجِعٌ painful, grievous (blow).

وَجْهَ (u.) he was in honour; vii.

اِتَّجَدَ it pertained, it belonged; وَجْهَ (pl. وُجُوهُ) the face, visage, aspect, countenance; a mode, manner, reason, cause; a leader, chief person, chieftain; a noble; i. رَجَّهَ he turned towards; he despatched or sent; iv. تَوَجَّهَ he turned to, he set his face towards.

وَجْدَ (يَجِدُ) he was sole, alone, separate; وَاحِدٌ one; وَحْدَةٌ unity; solitariness, solitude.



وَحَشَ (يَحْشُ) he threw away (cloak, arms, or spear) in flight; ix.

اِسْتَوْحَشَ he was gloomy, melancholy, sad; he shunned (society), he avoided (company); وحش (pl.)

وَحُوشٌ a wild beast; a fierce, shy, untamed, or untameable animal.

وَحَى and iii. اَوْحَى he suggested, he revealed, he inspired.

وَحَطَ (يَحْطُ) (hoariness) sprinkled a few white hairs over (his head).

وَدَّ (u.) he loved; he liked; he esteemed; iv. تَوَدَّدَ he showed love; he gained the affections.

وَدَّعَ (يَدَّعُ) he placed; he deposited; he left at liberty; he permitted; he abandoned, he quitted; i. وَدَّعَ he bade farewell; he took leave; ix.

اِسْتَوْدَعَ he requested (another) to keep a deposit; he committed; he commended; he entrusted, he deposited; دَعَ imper. leave, let alone, permit, grant; وَدَّاعٌ adieu, farewell, leave-taking; مَسْتَوْدَعٌ a person with whom, or a place where any thing is deposited; a depository; a receptacle, dépôt.

وَدَّى (يَدِي) he paid the mulct or compensation for homicide; دِيَّةٌ the fine paid to expiate murder; the price of blood; وَادِي a valley; a river.

وَدَّرَ (يَدِّرُ) he left, he quitted.

وَرَاءَ behind, beyond, after; besides.

وَرِثَ (يَرِثُ) he became heir; he succeeded by inheritance; i. وَرِثَ and iii. اَوْرَثَ he made heir; he bequeathed as an inheritance.

وَرَدَ (يَرِدُ) he approached; he arrived; he was present; وَارِدٌ one who comes to draw water; one who goes on before to draw water for a caravan.

وَرَقٌ (اَوْرَاقٌ pl.) a leaf (of a tree or of paper).

وَرَّةٌ and وَرٌّ a goose.

وَزَرَ (يَزِرُ) he bore (a burden); he sustained; ix. اِسْتَوَزَرَ he appointed vizier; وُزَرَ (pl.) وُزَيْرٌ a vizier, a minister of state, premier.

وَزَنَ (يَزِنُ) he weighed; he paid or weighed out money; وِزْنٌ weight; measure.

وَسَطَ the middle, the centre.

وَسَّعَ (يَسَّعُ) it was made capacious, wide, spacious; وَسَّعَ or وَسَّعَ extensive, ample, spacious, roomy.

وَسَّعَ (يَسَّعُ) he excelled in beauty; وَسَّعَ handsome, beautiful, comely; distinguished by or sealed with a wen or large wart on the body (characteristic of a prophet and heavenly messenger).

وَصَفَ (يُصِفُ) he described; وَصْفٌ (صِفَاتٌ pl.) and صِفَةٌ (pl.) description; quality; property (physical or moral).

وَصَلَ (يُصِلُ) he joined; he united; he reached, attained, or arrived at; iii.

أَوْصَلَ he conveyed, caused to arrive;

vii. اِتَّصَلَ he adjoined or was contiguous to; وَصُولٌ arrival.

وَصَّى (يُوصِي) he joined, he connected together; i. وَصِي and iii. أَوْصَى he enjoined, commanded, charged, recommended; he made a will or testament; he bequeathed; وَصِيٌّ a testator, a guardian; an executor, administrator; a trustee; وَصِيَّةٌ a precept, command, mandate; a last will or testament; instruction.

وَضَعَ (يَضَعُ) he placed; he deposited;

vii. اِنْتَضَعَ he was humiliated, abased;

مَوْضِعٌ position, situation; (pl. مَوَاضِعُ)

a place; مَوْضُوعٌ placed; an object; subject (of a speech), text.

وَلَّظَنَ (يَلْظِنُ) he abode, he resided (in a place); وَطَنٌ a country, residence, dwelling, home.

وَعَدَ (يَعِدُ) he promised; he threatened; he foretold; he prognosticated; وَعْدٌ a promise.

وَعَاءٌ a vessel, case, sheath; a sack.

وَعَّظَ (يَعِظُ) he preached; he admonished,

exhorted; vii. اِنْعَظْ he was admonished; he received admonition; وَعْظٌ

admonition; a sermon, homily; وَاعِظٌ

a monitor, a preacher; مَوْعِظَةٌ (pl. مَوَاعِظُ and مَوَاعِظُ)

admonition, good counsel.

وَفَّرَ (يُفْرِ) it was full, copious, abundant;

وَافِرٌ abundant, plentiful, exuberant, copious; rich, opulent.

وَفَّقَ (يُفِيقُ) it was suitable, apt, convenient; it succeeded, it prospered;

i. وَفَّقَ he directed, assisted, prospered;

ii. وَافَّقَ he assented, he agreed to;

vii. اِنْتَفَقَ it happened, it occurred; he agreed, he consented;

اِتِّفَاقٌ consent, concurrence, agreement;

اِتِّفَاقًا by chance, accidentally;

أَوْفَقٌ more or most suitable,

or advantageous, better; تَوْفِيقٌ the

favour or guardian grace of God.

وَفَّى (يُفِي) and iii. أَوْفَى he performed

his promise, he fulfilled his engagement;

he paid; he satisfied; he

gave full (measure); iv. تَوَفَّى (God)

took (the believer) to himself; he

made to die; *passively*, he paid the

debt of nature, he died; ix. اِسْتَوْفَى

he demanded, received or paid the

whole of what was due; he satisfied

completely; اِسْتِيفَاءٌ a final settle-

ment; وَقَاءٌ performance of a pro-

mise, observance of good faith,

fidelity, sincerity; وَقَاءٌ decease, de-

mise, death.

وَقْتُ (أَوْقَاتٌ pl.) time, season; an

hour; فِي الْوَقْتِ immediately, at

this moment.

وَقَرَّ (يُقَرُّ) he was venerable, dignified,

modest; وَقَرٌّ deafness, heaviness of

hearing; **وَكَّارٌ** dignity, gravity, modesty, sedateness, seriousness.

**وَقَعَ** (يَقَعُ) he fell; it fell out, befel, or happened; he fell upon or attacked; **III. أَوَّعَ** he surprised; he attacked; **وُتِعَ** a fall; an occurrence; **وَإِنْعَ** an event, incident, occurrence; news, history, story.

**وَقَفَ** (يَقِفُ) he stood; he stopped, halted, paused; he was stationary; **وَاقِفٌ** standing.

**وَقَّى** (يَقِي) he took care of, he preserved; **VII. اتَّقَى** he was devout; he feared God.

**وَكَّأَ** he leaned upon; **III. أَوَّكَأَ** he caused to recline; **VII. انْكَأَ** he leant against, he reclined upon.

**وَكَّدَ** and **I. يَكْدُ** he established, confirmed, strengthened; he was instant and urgent.

**وَكَّلَ** (يَكِلُ) he entrusted, he committed (his affairs to another); **XV. تَوَكَّلَ** he trusted, he confided (in God); he was resigned; **وَكِيلٌ** an advocate, attorney, pleader; a governor, protector; a witness; **مُتَوَكِّلٌ** resigned, confiding; reliant; also a man's name.

**وَجَّ** (يَجُ) he entered (his hiding-place);

**I. وَجَّ** and **III. أَوَّجَّ** (God) caused the day to enter into the night, and *vice versa* (according as the days and nights lengthen and shorten).

**وَكَّدَتْ** (تَكْدُ) she brought forth, bore,

produced; **V. تَوَالَّدُوا** they generated again and again; they begat and brought forth in great numbers; they increased and multiplied; **وَكْدٌ** (*pl.* وَلِيدٌ) a son, a child; **وَلَدَانٌ** (*pl.* وَلَدَانٌ) a son; a boy, lad, servant; **وَالِدَانِ** a father, a parent; **وَالِدَانِ** parents, father and mother; **مَوْلُودٌ** born; offspring, a son.

**وَلَّى** (يَلِي) he presided over, he governed; **I. وَلَّى** he appointed to a government, he set over; he turned the back, he fled; **IV. تَوَلَّى** he was appointed, he received an appointment; he assumed; he undertook or took in hand; he withdrew, he ran away, he turned tail; he shunned; he fled, he turned his back; **IX. اسْتَوَلَّى** he had complete power and authority; he mastered; he obtained possession of; **وَلِيٌّ** a helper, protector; trustee; **وَلِيٌّ** an heir apparent, a destined or acknowledged successor; **مَوْلَى** a lord, master; a freed-man; manumitted slave; **مَوْلَايَ** my lord; **وَلَايَةٌ** a region, government, empire; **وَلَايَةُ الْعَهْدِ** the rank of heir apparent (to a throne), nomination to the succession.

**وَنَّى** (يَنِي) he became faint or tired;

**V. تَوَانَى** he lingered or delayed;

**تَوَانَى** (from **تَوَانَى** or **تَوَانَى**) fatigue; delay

— هَبَّ (يَهَبُ) he gave, he bestowed;

هَبَّ *imper.* give, grant.

هَمَّ (يَهْمُ) he conceived, he thought,  
he imagined; i. هَمَّ he made to be-  
lieve; he persuaded; he caused to  
doubt.

هَنَّ weakness, feebleness, faintness.

— هَيَّ (يَهِي) it was broken or torn; <sup>وَالَا</sup>  
(from <sup>وَاهِي</sup>) weak, broken (heart).

وَيْلٌ woe, misery, misfortune; <sup>وَيْلُكَ</sup>  
الويلُ woe to thee! fie upon thee! <sup>الويلُ</sup>  
alas; woe (unto me, etc.).

## ي

ي *affixed pron.* me, mine.

يَا *interj.* O! tell me!

يئَسَ he despaired; vii. <sup>إِيْتَأَسَ</sup> he  
was sad and grieved, and full of  
complaints.

— يَابَسَ dry, shrunk, withered.

يَاقُوتٌ a ruby.

يَتِمَّ (يَتِيمٌ) he was deprived of his father;

يَتِيمٌ fatherless, an orphan.

يَجَاوِرُ he takes under his protection;  
aorist of ii. of <sup>جَارَ</sup> (u.).

يَدٌ (pl. <sup>أَيْدٍ</sup> for <sup>أَيْدٍ</sup>) the hand; the  
paw or fore-foot (of a quadruped).

يَسَرَ (يَيْسَرُ) he was easy, gentle; he  
played at dice; iv. <sup>تَيْسَرَ</sup> it was

prepared, made easy; it came easy  
and handy; <sup>يَسَارَ</sup> the left hand;  
the left side; <sup>يَيْسَرَ</sup> easy, trifling;  
<sup>أَيْسَرَ</sup> more or most easy, easier;  
<sup>يَسْرَةَ</sup> the left hand or side.

يَقْظُ (a.) he was vigilant; he watched;

i. <sup>يَقْظُ</sup> he awakened or roused up;

ix. <sup>إِسْتَيْقَظَ</sup> he was roused up, he

became awake; <sup>إِسْتَيْقَظَ</sup> awakening;

<sup>يَقْظَانُ</sup> vigilant; <sup>أَبُو يَقْظَانَ</sup> father  
watchful (an epithet of the cock,  
or of the ass).

يَقْنُ (a.) iii. <sup>أَيَقْنُ</sup> and iv. <sup>تَيَقْنُ</sup> he was  
certain, he firmly believed, he knew  
for sure and certain; he felt fully  
assured; <sup>يَقِينٌ</sup> sure, certain; cer-  
tainty, truth; the true faith; <sup>أَيَقْنُ</sup>  
surer, surest, more or most certain.

يَمَنُ (a.) he approached on the right  
side; <sup>أَيْمَانٌ</sup> (pl. <sup>يَمِينٌ</sup>) an oath (as  
pledged with the right hand); the  
right hand; <sup>يَمْنَةً</sup> the right hand;  
the right hand side.

يَهُودٌ the Jews. See هَادَ.

يُوسُفُ Joseph.

يَوْمٌ (pl. <sup>أَيَّامٌ</sup>) a day; <sup>يَوْمَ الْاَحَدِ</sup> the  
first day, Sunday; <sup>يَوْمَ الْاِثْنَيْنِ</sup> the  
second day, Monday, etc.; <sup>اليَوْمِ</sup> to-  
day; <sup>يَوْمًا</sup> on one day.

## SUPPLEMENT.

[N.B.—Our reasons for inserting this Supplement are fully explained in pages 14–16 of our Annotations to the Text.]

ا

آبَاءُ (pl. of أَبٌ) fathers; أَبَوَانِ *du.* parents, father and mother; both fathers, i.e. father and grandfather;  
 يَا أَبَتِ O father! O my father!  
 إِبْرَاهِيمَ Abraham.  
 إِبْرِيْقَ a water-jug, ewer.  
 أَبْنَاءُ (pl. of ابْنٌ for بَنُو) sons.  
 آتَى (III. of أَتَى he came) he caused to come, he brought; he gave.  
 أَرَفَ (u.) he preferred.  
 إِذَا behold! if, in case; إِذَا then, in that case.  
 إِذْ ذَاكَ then, at that time.  
 أَدْنَى (I. of أَذْنَى) he cried; مُؤَذِّنٌ a crier.  
 إِسْتَبْرَقَ a kind of thick satin; satin embroidered with gold.  
 أَصْفَ grief, sorrow.  
 أَلْفَى (III. of أَلَا) he swore.  
 أَمَّةٌ time, an interval of time.?  
 أَمِيرٌ commanding; a commander.  
 أَمْرًا dominion, authority; أَمَّارٌ imperious, obstinate, headstrong.  
 آمِنٌ safe, secure.

بال

أُمُورٌ (pl. of أَمْرٌ) affairs, matters of business.  
 آمِينَ amen! so be it.  
 آمِينَ faithful, trusty; a confidential agent, a commissioner, superintendent.  
 أَنْ lest, that, in case that.  
 أَهْلٌ a family; a wife.  
 أَوَّلَ (I. of آل for آل) he interpreted;  
 تَأْوِيلٌ interpretation.  
 أَوَّى (i.) he repaired, he resorted to for shelter or protection; III. أَوَّى he received hospitably.  
 أَيَّدَ (I. of آد for آيَّدَ) he strengthened.  
 إِيمَانٌ faith, religious belief.

ب

بَارٌّ just, righteous, holy.  
 بَأْسٌ (VII. إِبْتَأَسَ) severity, vengeance; بَأْسٌ of بَيْسٍ he was afflicted; بَيْسٍ out upon! fie upon! بَيْسَ الْمَصِيرِ miserable is the abode whither they will return!  
 بَالٌ heart, mind, thought.

وَهَبَ (يَهَبُ) he gave, he bestowed;

هَبَ *imper.* give, grant.

وَهَمَ (يَهْمُ) he conceived, he thought, he imagined; *i.* وَهَمَ he made to believe; he persuaded; he caused to doubt.

وَهْنٌ weakness, feebleness, faintness.

وَاهِي (يَهِي) it was broken or torn; وَايَ (from وَاهِي) weak, broken (heart).

وَيْلٌ woe, misery, misfortune; وَيْلَكَ woe to thee! fie upon thee! وَيْلًا alas; woe (unto me, etc.).

## ي

ي *affixed pron.* me, mine.

يَا *interj.* O! tell me!

يَئِسَ he despaired; *vii.* يَتَأَسَّ he was sad and grieved, and full of complaints.

يَابَسَ dry, shrunk, withered.

يَاقُوتٌ a ruby.

يَتِمَ (يَيْتَم) he was deprived of his father;

يَتِيمٌ fatherless, an orphan.

يُجَاوِرُ he takes under his protection;

aurist of *ii.* of جَارَ (*u.*).

يَدٌ (أَيْدِي for أَيْدٍ *pl.*) the hand; the paw or fore-foot (of a quadruped).

يَسِرَ (يَيْسِرُ) he was easy, gentle; he played at dice; *iv.* تَمَسَّرَ it was

prepared, made easy; it came easy and handy; يَسَارٌ the left hand; the left side; يَسِيرٌ easy, trifling; أَيْسَرُ more or most easy, easier; يَسْرَةٌ the left hand or side.

يَقِظُ (*a.*) he was vigilant; he watched;

*i.* يَقِظُ he awakened or roused up;

*ix.* اسْتَيْقَظَ he was roused up, he became awake; اسْتَيْقَظًا awakening;

يَقْظَانُ vigilant; أَبُو يَقْظَانَ father watchful (an epithet of the cock, or of the ass).

يَقِنُ (*a.*) *iii.* يَقِنُ and *iv.* تَيَقَّنَ he was certain, he firmly believed, he knew for sure and certain; he felt fully assured; يَقِينٌ sure, certain; certainty, truth; the true faith; أَقْيَنُ surer, surest, more or most certain.

يَمِينُ (*a.*) he approached on the right side; يَمَانٌ (*pl.* يَمِينٌ) an oath (as pledged with the right hand); the right hand; يَمَنَةٌ the right hand; the right hand side.

يَهُودٌ the Jews. See هَادَ.

يُوسُفُ Joseph.

يَوْمٌ (أَيَّامٌ *pl.*) a day; يَوْمُ الْاَحَدِ the

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 آمِينَ faithful, trusty; a confidential agent, a commissioner, superintendent.  
 أَلْأَلْ lest, that, in case that.  
 أَهْلٌ a family; a wife.  
 أَوَّلَ (I. of آل for أَوَّلَ) he interpreted;  
 تَأْوِيلٌ interpretation.  
 أَوَّى (i.) he repaired, he resorted to for shelter or protection; III. أَوَّى he received hospitably.  
 أَيَّدَ (I. of آد for أَيَّدَ) he strengthened.  
 إِيمَانٌ faith, religious belief.

ب

بَارٌّ just, righteous, holy.  
 إِبْتِئَاسٌ (VII. of إِبْتِئَاسٌ severity, vengeance; بَيْئَسٌ of بَيْئَسٌ) he was afflicted; بَيْئَسٌ out upon! fie upon! المَصِيرُ miserable is the abode whither they will return!  
 بَالٌ heart, mind, thought.

بَثَّ he dispersed abroad, he diffused,  
disseminated; بَثٌّ grief, sorrow.

بَخْسٌ small, scanty, deficient; trifling.

بَدَأَ (a.) he began.

بَدَرَ (VII. of بَدَرٌ) he ran hastily (to  
attack); he prepared for; مَبْدَرٌ full  
(moon).

بَدَا for بَدُو he (or it) appeared; (the  
idea) entered the mind; III. أَبْدَى  
he made or he allowed to appear,  
produced, shewed; بَدْرٌ a desert.

بَرَأَ (I. of بَرَأٌ) he absolved, acquitted,  
he justified; he healed.

بَرَحَ (a.) he quitted.

بُرْهَانٌ a clear judgment or decision;  
demonstration, proof; conviction.

بَشَّرَ (u.) he announced good tidings;

مُبَشِّرٌ or بَشِيرٌ a bringer of good  
tidings, messenger of good news;

بَشْرَى good tidings.

بَصِيرَةٌ an evident and convincing proof;  
demonstration.

بَضْعٌ a small number; بَضَاعَةٌ a capital  
or stock in trade, a share in a mer-  
cantile adventure; purchase-money;  
money or money's worth for pur-  
chasing (corn).

بَاطِلٌ vain, false, frivolous.

بَاطِنٌ inward, inner; the heart.

بَعَثَ a raising of the dead.

أَبْعَدَ (III. of بَعَدَ) he put to a distance;  
he alienated.

بَعِيرٌ a full-grown male camel.

بَغْتَةً suddenly, unexpectedly.

بَقَرَاتٌ (pl. of بَقْرَةٌ) oxen, beeves, cows.

بَقْلٌ pot-herbs.

أَبْلَغُ more or most eloquent.

بَوَّأَ for بَوَّأَ (u.) he returned; IV. تَبَوَّأَ  
he settled, he obtained a settlement;  
he provided himself a dwelling; he  
obtained (a wife).

بَوَّحَ for بَوَّحَ (u.) he divulged, he dis-  
closed, he revealed.

بَيَّضَ (I. of بَاضٌ for بَيَّضَ) he whitened;  
تَبْيِيضٌ the act of whitening; VIII.

أَبْيَضَ he became white; بَيَّضًا blank  
paper.

بَايَعَ (II. of بَاعَ for بَايَعَ he sold) he  
struck hands in making a bargain;  
hence, he saluted and acknowledged  
one invested with authority; بَوَّيَعَ

pass. he was inaugurated; بَيْعَةٌ in-  
auguration.

## ت

تَرَبَّ الكَعْبَةِ used in swearing; as, تَرَبَّ  
by the Lord of the Kaaba!

تَثْرِيْبٌ reproach.

أَتْعَبَ (III. of تَعِبَ) he fatigued, he  
wearied.

تَكَّأَ (a.) and VII. اِتَّكَأَ he leaned against;  
مَتَكَأٌ a day-bed, a cushion, couch,  
sofa, or anything against which  
people recline; hence, a banquet.

تَلَّوْ for تَلَّوْ (u.) he read; he rehearsed.

أَتَمَّ (III. of تَمَّ) he completed, he per-  
fected; he fully accomplished; مُتَمِّمٌ  
completing; a perfecter.

تَوْبَةٌ repentance; تَائِبٌ penitent.

تَوْرَاتُ the Pentateuch.



## ث

ثَمَرَ (III. of ثَمَرَ) it bore fruit.

ثَمَن price, or value.

مَثْوًى a dwelling-place, a habitation;

أَكْرَمَ مَثْوَاهُ he received him hospitably; أَحْسَنَ مَثْوَايَ he hath received me hospitably.

## ج

جَام (Pers.) a cup, a goblet.

جَبَا he collected (tribute). VII. اجْتَبَا he chose, selected, elected.

جَعَدَ he denied, he disowned.

جَادَلَ (II. of جَدَلَ) he contended with, he disputed with.

جَرَبَ (pl. تجارب) he scraped; تجربة experiment, experience; trial, probation; temptation.

جَرَّمَ (pl. مجرم) he cut off; مجرم criminal; a sinner, malefactor.

جَرَى (ج.) he ran; hasted in his course.

جَزَى (ج.) he gave an equivalent; he satisfied, made satisfaction; he furnished a substitute; he rewarded, requited; جَازٍ from جَازِي who or what suffices, or makes satisfaction.

جَسَدَ the body.

جَعَلَ (a.) he began; جَاعِلًا placing, about to appoint or constitute.

جَالَسَ (II. of جَلَسَ) he sat along with.

أَجْمَعَ (III. of جَمَعَ) he agreed, he concerted; he concluded.

جُمْلَةً (pl. جُمَلَات) a sentence, a complete proposition; أَجْمَلُ fairer, fairest.

جَاهَدَ (II. of جَهَدَ) he fought (especially against infidels in defence of the faith); he contended with, he sought to compel, he urged.

جَهَّزَ (I. of جَهَّزَ) he equipped, he furnished; he despatched; IV. تَجَهَّزَ he was furnished; he prepared for, he set out; جَهَّازُ travelling equipage; provisions for an expedition.

جَاهِلِيَّة ignorance; paganism, heathen darkness (as prevailing in Arabia before the time of Muhammad).

إِسْتَجَابَ (IX. of جَابَ for جَوَّبَ) he listened to, or received a petition, he granted an answer (to prayer).

جَوَّدَ (I. of جَادَ for جَوَّدَ) he did well; تَجَوَّدَ a doing, or executing well.

جَازَ (u.) it was lawful, permitted, allowed, or allowable; v.

تَجَاوَزَ he passed beyond.

جَوْهَر (Pers. گوهر) matter, substance, essence.

جِيرَان (pl. of جَانِسَ) neighbours.

جَيْش an army, a host.

## ح

إِحْتَجَّ (II. of حَجَّ) he argued; VII. احْتَجَّ he pleaded, he argued, he urged as

a plea or argument; حَاجَّ a pilgrim (or a company of pilgrims) to Mecca.

حَاجَةً a wish, want, desire.

أَحَبَّ dearer, more or better beloved.

حَبَّة a grain, a seed.

حَجَّام a barber; a cupper, a bleeder.

حَتَّى in order that.

عَلَى حَدٍّ a distinctive character; حَدٌّ according to rule, on the principle of analogy.

أَخَذْتُ (III. of حَدَّثَ) he produced, originated, brought into existence;

أَخَذْتُ (pl. أَخَادِيْتُ) a story, a tale; a parable or dark saying.

حَارَبَ (II. of حَرَبَ) he waged war.

حَرَصَ he greatly desired.

حَرَضَ at the point of death.

حَرَّمَ (I. of حَرَمَ) he prohibited, interdicted, made or declared unlawful;

حَرَمَهُ honour, reputation, character.

حَازِمٌ wise, prudent, cautious, discreet.

مَحْزُونٌ grieved, sad, afflicted.

تَحَسَّسَ (IV. of حَسَّ) he made enquiry, he explored, examined.

مُحْسِنٌ goodness, excellence; مُحْسِنٌ

beneficent; a benefactor; مُحَسِّنٌ

(irreg. pl. of حُسْنٌ) beauties, charms; excellences.

خَصِمَ quadril. (the truth) appeared, became manifest, came out.

حَصَّأَ reaping, harvest.

أَحْصَى (III. of حَصَّ) he kept safe.

حَفَظَ (a.) he guarded; حَفِظَ guarding, protecting, taking care of, preserving; custody; حَافِظٌ or حَفِيزٌ keeper, guardian, preserver, protector.

حَاكِمٌ a judge, chief magistrate, ruler.

مَا أَحْلَمَ (pl. أَحْلَامٌ) a dream; حُلْمٌ how meek!

جَلِيَّةٌ an ornament (of a sword, especially on the hilt and sheath);

تَحَلَّى (IV. of حَلَّى) he was adorned; he plumed himself.

جَمَلٌ a load, burthen; حَامِلٌ pregnant (female), with young, in foal.

حُمِيَّةٌ pride, haughtiness.

خَوَارِثُونَ (pl. خَوَارِثٌ) a disciple or an apostle of Jesus Christ.

حَاشَ لِلَّهِ God forbid!

حَوَّطَ (u.) he encompassed.

حَاقَ for حَوَّقَ (u.) it surrounded; (an affliction, or a snare) lighted upon, and overtook.

حَوَّلَ (II. of حَالَ for حَوَّلَ) he wished, desired, sought; فِي الْحَالِ immediately; حَالُهُ state, condition, posture of affairs.

حَيْلٌ craft, wile, sagacity.

أَحْيَاءُ (pl. of حَيٍّ) the living; alive.

## خ

خَتَارٌ a gross deceiver, arrant knave.

خَدٌّ the cheek.

خَدَعَ (II. of خَدَعَ) he deceived, circumvented; he sought to deceive.

خَانِلٌ routed, put to flight.

أَخْرَجَ (III. of خَرَجَ) he brought out, produced, shewed; خَارِجٌ outside;

إِسْتَخْرَجَ (IX. of خَرَجَ) he drew out.

خَرْدَلٌ mustard.

خَرَقٌ a rent, fissure, hole.

خَزَائِنُ (pl. of خِزَانَةٌ) magazines, granaries, storehouses.

خاسِرٌ one who loses.

خَصْمٌ an opponent, antagonist.

خَضِرٌ (pl. of أَخْضَرُ and خَضِرَاءُ) green;

IX. خَضِرٌ it was green; مُحَضَّرٌ green, verdant.

خَاطِئٌ a sinner, transgressor | أَخْطَا

(III. of خَطِيئٌ) he erred, sinned, trespassed, transgressed.

خَطْبٌ a thing, affair, matter, cause;

مَا خَطْبُكَ what is thy business (or thy design)?

خَاطِرٌ heart, mind, soul.

إِخْتَفَى (VII. of خَفَى) he hid himself.

إِسْتَخْلَصَ (IX. of خَلَصَ) he appropriated (to himself); مُحْلِصٌ sincere, candid, pure; demonstrative of sincerity; مُحْلَصٌ pure, unsullied.

أَخْلَفَ (III. of خَلَفَ) he broke his promise, he disappointed.

خَلَقَ creation; mankind.

خَلَا for خَلَوُ (u.) (it) was clear.

خُمُولٌ obscurity; خَامِلٌ obscure.

خَوَّرَ (I. of خَارَ for خَوَّرَ) he bellowed, he lowed.

خَوَّضَ for خَوَّضَ (u.) he entered, waded, forded, plunged into (a river).

خَائِفٌ fearing; afraid.

خَانَ for خَوَّنَ (u.) he acted perfidiously, he deceived, broke a promise, betrayed a trust; خَائِنٌ faithless, perfidious, fraudulent, deceitful.

مُخْتَالٌ self-important, vain, haughty, proud (rt. خَالَ for خَيَّلَ).

د

دَابٌّ custom, habit; دَابَّ as usual.

دَارِبَةٌ (less correct than دَارِبَةٌ).

دُبُرٌ the hinder part; مِنْ دُبُرٍ from behind, at the back.

دَاخِلٌ (II. of دَخَلَ) he was intimate with; دَاخِلٌ inside.

دَرَجَةٌ (pl. دَرَجَاتٌ) a step, a stair.

دَفَعَ he paid, he handed over.

دَاوَمَ (II. of دَامَ for دَوَّمَ) he was assiduous and unremitting; مَدَاوَمَةٌ assiduity, continuance.

يَوْمَ الدِّينِ law; judgment; يَوْمَ الدِّينِ the day of judgment.

ذ

ذَاتُ الصُّدُورِ whatever revolves in the breast.

ذَرَوْا leave ye (rt. ذَرَّ).

إِذْكَرَ (VII. of ذَكَرَ) he recollected himself.

ذَهَابٌ departure, loss; ذَاهِبٌ going

away, making off; أَذْهَبَ (III. of

ذَهَبَ) he gilded; مُذْهَبٌ gilt.

ذُو (pl. of ذُو in compos.) endued with, possessing, possessed of.

ر

رَأَى (III. of رَأَى) he shewed;

لِيَرِيَكُمْ that he may make you see;

رُؤْيَا a vision.

أَرْبَابٌ (pl. of رَبٌّ) lords.

رَتَعَ (a.) he roamed or strolled about.

مَرْجَعٌ « return (to God) (rt. رَجَعَ).

رَحْلٌ (pl. رِحَالٌ) a small camel's saddle.

رَحِمٌ or رَحِمٌ the womb; رَاحِمٌ compassionate, merciful; أَرْحَمٌ more or most merciful, or compassionate.

أَرَدَ (III. of رَدٌّ) he brought back, he restored; إِرْتِدَانُ الطَّرْفِ the twinkling of an eye.

إِسْتَرَسَلَ (IX. of رَسَلَ) (the stiffened joint) relaxed, or hung down.

رَأْسِيَّةٌ (pl. رَوَاسِي) firm, solid (mountain).

رَشٌ he strewed (litter); مَرَشُوشٌ littered; strewed.

مَرْصُوصٌ held together by cramps (of iron); soldered (rt. رَصَّ).

رِضًا content, satisfaction, good pleasure;

رَاضِي (from رَاضِي) content, satisfied, gratified, acquiescent, complying, consenting, agreeing.

مَرْعُوبٌ terrified (rt. رَعَبَ).

رَفَعَ removed; redressed (rt. رَفَعَ).

رُكَّابٌ (pl. of رَاكِبٌ) passengers on board a ship.

رَوْحٌ mercy; أَرَّاحَ (IV. of رَاحَ for رَوَّحَ) he caused to rest; مُسْتَرِيحٌ reposing, resting.

رَوَّدَ (II. of رَادٌ for رَوَّدَ) he begged, solicited, wooed.

رَأْسٌ headed, commanded (rt. رَأَسَ).

ز

زَعِيمٌ a sponsor, a surety; a leader.

أَزِمَةٌ (pl. of زِمَامٌ) reins, bridles.

زَاهِدٌ one who esteems lightly; indifferent, unconcerned.

أَزْوَاجٌ (pl. of زَوْجٌ) wives, spouses.

زَالَ for زَوَلَ (a.) he ceased, he desisted;

زَائِلٌ transitory, fleeting, evanescent.

تَزَايَدَ (v. of زَادَ for زَيْدَ) it increased, it grew.

زَاعَ for زَيَغَ (i.) he deviated, he declined (from the right way); III.

أَزَاعَ he caused to decline; he made to swerve.

س

سَائِلٌ an enquirer; سَوَّالٌ a question, an interrogation; سَلَ (imp.) ask.

أَسْبَغَ (III. of سَبَغَ) he completed; he conferred (favours) in abundance.

سَاجِدٌ (pl. سُجَّدٌ) worshipping; a worshipper; one who does obeisance.

سِحْرٌ magic, enchantment, sorcery.

إِسْحَاقُ Isaac.

مُسْكِرٌ a buffoon, wag, facetious joker.

سَاخِطٌ angry, indignant, incensed, hostile, spiteful.

أَسَخَنَ (III. of سَخَنَ) he boiled (water), he heated.

سَارَعَ (II. of سَرَعَ) he made haste, he

hurried; مُسَارَعَةٌ a making haste, hurrying; مُسْرِعٌ expeditious.

سَارِقٌ a thief, a robber.

سَاعَتِهِ in the same hour.

سِقَايَةٌ a cup, a drinking-vessel.

سُكَّانٌ (pl. of سَاكِنٌ) inhabitants; سُكَّانٌ a knife; مَسَاكِينُ (pl. of مَسْكِينٌ) abodes, dwellings, habitations.

سَمَانٌ (pl. of سَمِينٌ) fat.

سَمَوَاتٌ (pl.) heavens; مُسَمَّى named, called, styled.

سُنْبَلٌ or سُنْبَلَةٌ (pl. of سُنْبَلَاتٌ) an ear of corn.

سَوَآتٌ (pl. of سَوَاةٌ) secret parts, privities.

سَوَّلَ (I. of سَالٌ for سَوَّلَ) he suggested (evil); he devised or contrived.

سَاوِيَّ (II. of سَوِيٌّ) it was worth.

سَيِّدٌ a lord or master.

سَاوٍ a stem, a stalk.

سَيَّارَةٌ a body of travellers, a caravan.

## ش

تَشَاجَرُوا (v. of شَجَرَ) they contended, disputed, wrangled together.

شَدَادٌ (pl. of شَدِيدٌ) sore, severe; شَدَّةٌ strength and powers (applied chiefly to a young man between 18 and 30).

شَرَعَ he began.

أَشْرَافٌ (pl. of شَرِيفٌ) nobles.

أَشْرَقَ (III. of شَرَقَ) (the sun) arose, shone forth, became radiant and refulgent.

أَشْرَكَ (III. of شَرَكَ) he gave partners or associates; شَرِكٌ polytheism; مُشْرِكٌ a polytheist, an idolater.

شَغَفَ (a.) he wounded in the pericardium, or in the heart's core.

شَكَوْهُ (u.) he complained, he stated the case of his maladies.

شَمُّ the sense of smell; مَشْمُومٌ perfumed; smelled; odoriferous, fragrant (as pastils, etc.).

فَرَّقَ اللَّهُ شَمْلَهُمْ a collection; فَرَّقَ اللَّهُ شَمْلَهُمْ may God break up their confederacy! مَشِيَّةٌ will, good pleasure (rt. شَاءَ).

## ص

أَصْبَحَ (III. of صَبَحَ) he rose betimes; he became, he came or did (a thing) early in the morning; he entered on the morning; he became.

أَصْبَرَ very patient; أَصْبَرُ more or most patient.

صَبَا for صَبَوَ (u.) he acted like a boy; he felt a juvenile affection for.

صَحَّ (i.) it was right, straightforward.

صَاحِبٌ (II. of صَحَبَ) he cultivated sociableness with, he bore company; أَصْحَابٌ (pl. of صَاحِبٌ) friends, companions, associates.

صَخْرَةٌ a rock (noun of unity).

صَادِقٌ a speaker of the truth, veracious;

صَدِيقٌ a faithful witness of the truth; Joseph; Abū Bakr; مُصَدِّقٌ

confirming; a confirmer; تَصَدَّقَ

(IV. of صَدَقَ) he bestowed alms;

مُتَصَدِّقٌ an almsgiver.

صَعَرَ (I. of صَعَرَ) he made a wry face in contempt.

صَاغِرٌ contemptible; one who submits tamely to indignant treatment.

صَفَّ a row, rank, file (of soldiers).

صُلْبُ the back-bone, the loins; (metaphorically) capital, principal.

أَصْلَحَ (III. of صَلَحَ) he cooked, prepared (food).

أَصَمَّ (III. of صَمَّ) he rendered deaf.

صَنَعَتْ workmanship; إِصْطَنَاعٌ performance; the rendering a service, doing a kindness.

صُنُوفٌ (pl. of صِنْفٌ or صُنُوفٌ) different sorts or forms.

صُوعٌ a drinking-vessel.

تَصَيَّدَ (IV. of صَادَ for صَيَّدَ) he went a hunting, he looked about for game.

## ض

تَضَحَّكَ (IV. of ضَحِكَ) he laughed heartily.

ضُرَّ damage, loss; famine; اضْطَرَّ (VII. of ضَرَّ) he compelled, he forced.

اضْطَرَبَ (VII. of ضَرَبَ) he knocked himself about, was agitated, disturbed, restless, and fidgety.

أَضْعَفُ weaker, weakest.

أَضْغَاتُ الْأَحْلَامِ confused dreams which cannot be interpreted.

أَضَلَّ (III. of ضَلَّ) he made to err, he led astray, he seduced; ضَلَالٌ error.

أَسْتَضَاءَ (IX. of ضَاءَ for ضَوَّى) he afforded light.

ضَيَّعَ I. and أَضَاعَ III. of ضَاعَ for ضَيَّعَ he suffered to be lost, he allowed to perish.

## ط

أَطْفَأَ (III. of طَفَأَ) he extinguished (a fire), he put out (a light).

أَطْلَقَ (III. of طَلَقَ) he loosed, he gave the reins.

تَطَاوَلَ (V. of طَالَ for طَوَّلَ) he was long; he exalted himself; he unjustly usurped another's right.

طَيْرٌ (pl. of طَائِرٌ) birds.

## ظ

ظَلَّةٌ (pl. of ظِلٌّ) a covering; a shady thing; أَظْلَلَ (III. of ظَلَّ) he (or it) shaded.

ظَلَامَةٌ redress of grievances; أَظْلَمَ more or most unjust, or iniquitous; مَظْلَمَةٌ (pl. of مَظَالِمٌ) oppression, wrong, injustice; requisition of justice; redress of wrongs; مَظْلُومٌ oppressed, injured.

الظَّاهِرُ triumphant, victorious; الظَّاهِرُ (III. of أَظْهَرَ) he exalted, rendered superior, made to triumph.

## ع

عَبَّرَ he interpreted (a dream); عِبْرَةٌ an instructive example, warning.

عَاجِزٌ weak, puny, feeble.

أَعْجَفَ (pl. of عَجَافٌ) lean, emaciated.

عَجَلَ (I. of عَجَلَ) he made haste;

تَعْجِيلٌ a making haste, hastening.

مَعْدُودٌ numbered, counted; few, limited in number (rt. عَدَّ).

عَدْلٌ justice, equity; مُعْتَدِلٌ temperate, middling, moderate.

عَدْنٌ a permanent dwelling; Eden.

- عَرَبِيّ Arabic, Arabian.  
 عَرْش a seat of state; a throne.  
 عَرَض (I. of عَرَض) he opposed, objected,  
 gave trouble; مَعْرَض averse.  
 عَرَف knowledge; أَعْرَف more know-  
 ing, better acquainted; مَعْرِفَة know-  
 ledge, science, learning; مَعْرُوف  
 known; just, acceptable; kindness,  
 courtesy, favour, benefit.  
 عُرْوَة a handle; a loop. ○  
 عَزْز glory, dignity, grandeur; عَزِيز a  
 king (of Egypt), a prince; a lord.  
 عَزَلَ (a.) he removed from office, he  
 deposed.  
 عَزَمُ الْأُمُور the divine purpose concern-  
 ing human affairs.  
 عَسَى it may be, perhaps.  
 عَصَبَة a body (of men), from 10 to 40.  
 عَصَرَ (i.) he squeezed, pressed (grapes).  
 اسْتَعَصَم (ix. of عَصَم) he preserved  
 himself from sin, he abstained from  
 what is unlawful.  
 عَطَبٌ ○ perishing; destruction.  
 عَقَبَة end, issue; تَعَقَّب (iv. of عَقَب) he  
 followed, he came at the heels  
 (عَقِبَ); يَعْقُوبُ Jacob.  
 عَاقِل intelligent, sensible, wise, pru-  
 dent; an intelligent man.  
 اِعْتَلَفَ (vii. of عَلَف) he ate provender.  
 عُمْد (pl. of عَمُود) columns, pillars.  
 عَمَّر (u.) he built up; اِعْمَرَ he  
 cultivated, he rendered habitable;  
 اَعْمَار (pl. of عَمَر) lives.

- عَن on the authority.  
 اَعَادَ as a visitor; اَعَادَ (iii. of عَاد  
 for عَوَد) he performed a second  
 time, repeated, said, did over again.  
 مَعَاذَ اللَّهِ God forbid!  
 عَام a year; عَامَانِ two years.  
 مُسَاعَدَة assistance; مُسْتَعَان one whose  
 aid is implored; hence, God.  
 عِيَاء difficult, incurable (disease);  
 اُعْيِيَ (iii. of عَي) he was wearied  
 (with travelling).  
 عَمِير a caravan.

## غ

- غَرُوبٌ a deceiver; Satan, the devil.  
 مَغْشِيًا عَلَيْهِ overwhelming; غَاشِيَةً  
 fainted away, unconscious.  
 غَضَّ he cast down (the eyes); he  
 lowered (the voice).  
 غَضَبٌ vengeance; مَغْضُوبٌ irritated,  
 incensed; مَغْضُوبٌ عَلَيْهِ odious;  
 one against whom anger is felt.  
 غَانِلٌ remiss, neglectful, negligent,  
 careless, senseless, imprudent, off  
 one's guard; تَغَافَلَ (v. of غَفَلَ) he  
 was intentionally negligent, listless,  
 and indifferent.  
 غَالِبٌ overcoming, prevailing, vic-  
 torious; capable of effecting.  
 غَلِيظٌ coarse, gross, rugged, rough.  
 غَاوِرٌ uninhabited, uncultivated, waste,  
 abandoned (the opposite of غَامِرٌ).  
 غَنِيمَةٌ plunder, booty, prize-money;  
 اِغْتَنَمَ (vii. of غَنَم) he obtained spoil  
 (as booty or a prize); he seized an  
 opportunity.

أَغْنَى (III. of غَنَى) he supplied the place (of another); he sufficed; it availed; أَغْنَى (pl. of غَنَى) rich; أَغْنَى richer, richest.

غَابَةُ the bottom (of a well or valley).  
غَابَ for غَبَّ (God) gave rain, made it to fall; غَبَّت rain widely spread.

## ف

مَا تَفَتَّا تَذَكَّرَا (a.) he ceased, left off; thou dost not cease to remember him (used also without مَا).

فَتْحٌ victory.

فَتَّشَ (I. of فَتَّشَ) he searched diligently.

أَفْتَى (III. of فَتَى) he resolved a question of law, or a case of conscience; he expounded; he interpreted; he instructed; إِسْتَفْتَى he consulted a lawyer (mufti), he took an opinion, he asked for a fatwa; فَتَى du.

فَتِيَانٌ pl. فَتِيَةٍ a young man, a man servant; فَتَاهُ his servant.

فَحْشَاءٌ whoredom, adultery.

فُخُورٌ boastful, vain-glorious; a boaster.

فَارِسٌ Persia; the Persians.

فِرَاشٌ a bed, a couch.

فَرَطَ (I. of فَرَطَ) he acted carelessly in the performance of duty; he behaved perfidiously.

مُتَفَرِّقٌ dispersed, scattered; miscellaneous, various (rt. فَرَّقَ).

إِنْتَرَى (VII. of قَرَى) he invented (alie).

فَصَلَ he departed, set off; فَصَالٌ wean-

ing, ablactation; تَفْصِيلٌ a distinct explanation.

فَضْلٌ grace, favour; فَاضِلٌ excellent, virtuous, pious; learned; أَفْضَلُ more or most excellent, better.

فَطَرَ he created; فَاطِرٌ creator.

فَقَدَ (I.) he missed; فَقْدٌ loss, miss, deprivation.

أَفْلَسَ (III. of فَلَكَ) he became insolvent, he was reduced to bankruptcy.

فُلُكٌ a ship; ships.

فُلَانِيٌّ of, or belonging to so-and-so; of such a place.

فَنَدَ (I. of فَنَدَ) he regarded as a dotard, he suspected of dotage (from indisposition or from age).

فِيمَا بَيْنَ فِيمَا (see فَمَ) whilst; فِيمَا عَدَا over and above.

## و

مِنْ قُبَلٍ the fore part; قُبَلٌ from before, in front; قَبَّلَ (I. of قَبَّلَ) he kissed.

قَدَّ (u.) he tore (a garment) lengthwise. قَدَارٌ quantity, sum, amount; power, strength (rt. قَدَّرَ).

تَقَدَّسَ (IV. of قَدَسَ) he was sanctified.

قَدَّمَ (I. of قَدَّمَ) he sent before; he laid up as a future provision; he provided beforehand; تَقَدَّمَ (IV.) he preceded, he went before.

قَارَبَ (II. of قَرَبَ) he approached.

أَهْلُ الْقُرَى (pl. of قَرْيَةٍ) towns; قُرَى inhabitants of cities, townspeople.

قَسَمَ (I.) he divided, he apportioned, allotted.



• قَسْوَة hardness of heart ; قَاسٍ (from قَاسِي) hard, cruel.

قَصَّ (u.) he told, related, narrated;

قِصَّة (pl. قِصَص) a story, fable, tale; an affair; a case.

قَصَدَ he kept or steered in the straight and middle path; he was moderate; he acted uprightly; مُقْتَصِدٌ one who keeps the middle path, or one who halts between two parties.

قَضَى (i.) he performed; he paid.

قَطَعَ (i. of قَطَعَ) he hacked, he cut in several pieces or in sundry places;

III. أَقْطَعَ he assigned lands on feudal or copyhold tenure (as a prince to a subject); مُتَقَاطِعٌ cut, parted from each other, separated.

قَلَدَ (i. of قَلَدَ) he put a wreath or chain around; he entrusted (the reins of government).

قَلَمٌ (pl. أَقْلَامٌ) a pen.

مُفْقِرٌ bright, moon-shine (night).

قَمِيصٌ a shirt, an inner garment.

قَهَّارٌ powerful; الْقَهَّارُ the omnipotent, or avenging (God).

قَوَاتٍ (pl. أَقْوَاتٍ) victuals, food.

قَائِلٌ saying, speaking; a speaker.

قَوْمٌ people; قَائِمٌ true, right; قَائِمٌ up-right, standing, erect; established

(market); إِقَامَةٌ a setting up, fixing, establishing, putting in execution.

أَقْوَى stronger, more powerful.

ك

كَافُورٌ camphor.

كَأَنِّ how many?

أَكْبَ (III. of كَبَّ) he fell prostrate.

كَبِيرٌ (u.) it was great; كَبُرَ عَلَيْهِ it was grievous, painful, annoying, disagreeable;

III. أَكْبَرُ he viewed as great, he honoured; he praised;

IX. اسْتَكْبَرَ he was proud; كَبِيرٌ very aged; مُسْتَكْبِرٌ disdainful.

كَيْتَمَانٌ a concealing.

كَذِبٌ false, deceitful.

كُرْسِيٌّ a chair; a seat of state, a throne.

أَكْرَهَ (III. of كَرِهَ) he forced against the will, he compelled; إِكْرَاهٌ compulsion.

كَظِيمٌ oppressed with grief.

كَفَاةٌ (كِفَايَةٌ) a sufficiency, a supply equal to wants.

تَكَلَّمَ (IV. of كَلَّمَ) he spoke.

كُلِّيٌّ entire, full, complete.

كَنَسَ he swept; كَنَسٌ sweeping.

كَهْفٌ a cave; أَصْحَابُ الْكَهْفِ companions of the cave, the seven sleepers.

كَوْكَبٌ a star.

كَادَ for كَيْدٌ (i.) he laid snares, he devised a plot; كَيْدٌ a plot.

كَالَ for كَيْلٌ he measured (grain);

VII. إِكْتَالَ he measured (corn); he measured for another; he received

by measure; كَيْلٌ measure.

ل

لَبَّابٌ (pl. of لَبَّ) hearta.

لَبَّثَ he remained, he continued.

لَحَقَ (III. of لَحِقَ) he joined, he added, he followed (it) up.

لَدَا or لَدَى to, at, nigh; لَدَيْنَا with us.

لَطِيفٌ subtile; clear-sighted; gracious.

لَقَطَ (VII. of لَقَطَ) he picked up.

لَقِيَ (II. of لَقِيَ) he cast, or shed upon;

III. لَقِيَ he met, encountered.

لِمَ wherefore? لَمَّا surely not.

لَنْ verily not, assuredly not.

م

مَتَعَ (I. of مَتَعَ) he permitted freely to enjoy; he bestowed, conferred upon, granted; مَتَاعٌ merchandize, goods, wares, effects, baggage, clothes, chattels; provisions.

مَدَحَ (a.) he praised, lauded, extolled.

مَدِينَةُ of Medina; (revealed) at Medina.

أَمَرَ (imper. of أَمَرَ) command thou; مَرُوا do you bid.

a. مَرٌّ bitter; bitterness.

مَرَحًا jauntingly, insolently.

مُرْجِي (fem. مَرْجَاة) small, trifling.

مَسَّ he touched; it pressed.

إِسْتَمْسَكَ (IX. of مَسَكَ) he laid hold upon, he held firmly.

مَظَلٌّ a deferring, putting off, procrastination.

مَقْتٌ odium, hate, hatred.

مَكَانٌ state, condition; مَكِينٌ a dweller; settled, established, firmly fixed;

إِمْكَنَ (III. of مَكَنَ) it was possible.

مَكِّي of Mecca; (revealed) at Mecca.

مَنَّ (u.) he was gracious; مَنَّ a reproaching, twitting, or casting in the teeth of benefits conferred.

مَنَادِلُ (more correct than مَنَادِيلُ).

مَنَعَ (a.) he forbade, prohibited.

مَوْجٌ a wave, a billow.

مَانَ for مِيدَ (i.) it quivered, undulated, played, rocked to and fro.

مَارَ for مِيرَ (i.) he purveyed food for; he brought corn from a distance.

مَائِلٌ inclined (rt. مَالٌ for مِيلٌ).

ن

نَبَأَ (a.) he declared; نَبَأَ he prophesied; he announced, informed, made acquainted; نَبَأٌ (pl. أَنْبَاءٌ) news, advice; نَبِيٌّ (pl. of نَبِيٍّ) prophets.

أَنْبِئَا (pl. of أَنْبِئَا) prophets.

أَنْبَتَ (III. of نَبَتَ) he made (corn or grass) to spring up and grow.

نَجَى the communication of a secret; a private conference, carried on in a whisper; نَاجٍ from نَاجِي one who escapes; escaped, saved.

نَزَعَ he sowed discord.

مَنْزِلٌ a receiver of guests; مَنْزِلٌ (pl. مَنْزِلَاتٌ) a mansion.

أَنْسَى (III. of نَسِيَ) he made to forget.

نَصَحَ advice, good counsel.

نَصَرَ aid, help, assistance.

نَفَدَ it vanished, it became empty, and dried up.

إِنْتَفَضَ (VII. of نَفَضَ) he shook himself.

## ANNOTATIONS.

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[N.B.—The few contractions occasionally used in these notes are sufficiently obvious. The symbol § denotes the paragraph in my Grammar where the subject in hand is discussed. The letter *v.* denotes *vide*; Par. for Paragraph; pret. for preterite; aor. for aorist; imp. for imperative; masc. for masculine; fem. for feminine; together with some few more of that description.]

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### SECTION I.

Title.—جُمَلَاتٌ مُخْتَلَفَةٌ: here the adjective is put in the feminine singular, according to § 267.

Par. 1. In the first five sentences of this paragraph, as in several of par. 2 and elsewhere, the substantive verb كَانَ is not expressed, *vide* § 158, *a.*  
—Line 3. لَا تَسْتَخَفِّرْ etc., “thou shalt not underrate an enemy, even if he be weak:” here the aorist apocopated, preceded by لَا, denotes prohibition, as stated § 315, *a.* ضَعُفَ pret. is here used in the sense of the future, or present subjunctive, being preceded by إِنْ, *v.* § 307.—Line 4. قِلَّةُ الْأَكْلِ: here the verb agrees, not with the *apparent* nominative, but with the word which it governs, as is often the case, *v.* § 339.

Par. 2. مَنَّ رَضِيَ, etc.: here the preterite is employed to denote present or future indicative, as it very frequently is, *v.* § 303.—Line 2. كَذُوبًا: the attribute after the verb كَانَ, etc., is put in the accusative, *v.* §§ 347 and

348.—Line 6. **يُصِمُّ** (III. of **صَمَّ**) “he blocked up,” “he was deaf:” here it is used in the causal sense, “it deafens or renders deaf,” etc.

Par. 3, line 1. **شَرُّ النَّوَالِ** : here the positive form of the adjective **شَرٌّ** is used for the superlative, as is often the case, more especially with **خَيْرٌ** “good,” and **شَرٌّ** “bad.” Adjectives thus employed, if followed by the particle **وَمِنْ**, indicate the comparative degree; if by a word in the genitive case, the superlative, *v.* §§ 81 and 82.—Line 4. **لَيْسَ مِنْ عَادَةٍ**, etc.: for this idiomatic use of the particle **مِنْ** in expressing a negative proposition, *v.* § 192.

Par. 4, line 1. **ثَلَاثَةُ أَشْيَاءَ**, *i.e.* **ثَلَاثَةٌ** “(there are) three things,” etc.: I cannot see the reason why the pronoun **يِهِنَّ** fem. pl. should not have been **بِهِنَّ**, according to De Sacy, who thus states in his *Syntax*, Tome II. page 263, viz., “If the substantive be a plural masculine, provided it be not a *regular plural*, or if it be a plur. fem. (of any sort), it is usual to make the adjectives and pronouns agree with the same in the singular feminine.”—Line 2. **إِيَّاكَ**, etc.: This idiomatic employment of **إِيَّاكَ** may be expressed in two ways, viz., 1st with the particle **وَ** followed by the accusative, as in the text; and 2nd with the particle **مِنْ**, followed, of course, by the genitive. The meaning here, in either case, will be, “beware thee of the love of the world.”—Line 5. **أَشَدَّاءَ**: this word, when not *definite*, is a diptote; but here being definite, it becomes a triptote. Let the student bear constantly in mind that a common Arabic noun becomes definite in two ways; viz., 1st, by having the article **الْ** prefixed, and 2nd, by being in a state of regimen with the word following, *v.* § 68, *a.*, and § 282.—Line 6. **جَالِسٌ** “sit thou, or associate thou *with*” (II. of **جَلَسَ**), *v.* § 111, *a.*

Par. 5, line 1. **ذُو الشَّرَفِ** “the possessor of nobility,” *i.e.* “the noble,” *v.* § 66.—Line 2. **لَا تَزَعِزُهُ الرِّبَاحُ**: the subject here is a broken plural, and the verb is used in the fem. sing. *v.* § 331.—Line 6. **كَرْكَابٍ** (*pl.* of **رَاكِبٌ**), etc.,

"like those who are being conveyed in a ship."—Line 6. صُنْ "preserve thou," 2d person singular imperative of the concave verb صَانَ for صَوَّنَ, *v.* § 153 to § 155, both inclusive.

Par. 6, line 1. عَصَى إِمْرَةً نَفْسِهِ "he opposes the (wicked) instigation of his own soul."—Line 4. حَاجَبْتَ (II. of حَجَّجَ) "when thou arguest," etc. The II. and VII. of this root denote "he argued," a meaning which, as sometimes happens, differs considerably from that of the primitive root.—Line 6. حَمَلُ: here the verb is put in the feminine singular, in accordance with § 335, *a.*—Last line. وَأَشَدُّ مِنْهُ مُحَاطَرَةً, etc., "but bolder than he (with regard) to danger (is the man) who hath entered himself among kings:" here مُحَاطَرَةً is put in the accusative case, as stated in § 273; this is a well-known Greek construction, and to be met with, not unfrequently, in the Latin poets. دَاخَلَ (II. of دَخَلَ) "he introduced or entered himself," *v.* § 111, *a.*

Par. 7, line 1. يُعَلِّمُ النَّاسَ, etc., "who teacheth mankind virtue:" the verb يُعَلِّمُ, being doubly transitive, governs two accusatives, *v.* § 342.—Line 5. كَرَّمَ اللَّهُ وَجْهَهُ "may God glorify his face:" the pret. used in a benedictive sense, *v.* § 309.—Lines 7 and 8. تَحْتَاجُ in both lines is put in the feminine singular, the subject of each being a broken plural, and not expressive of rational creatures, *v.* § 335, *a.* and *b.*

Par. 8, line 3. وَهوَ رَاضٍ عَنْكَ ذِمَّتِكَ, etc., "he gratifies himself with, (or respecting) the blemish which is not in thee," etc., *i.e.* "he will be delighted in attributing to thee," etc.—Line 7. وَجِدَ عَلَيَّ صَنِيمٌ, etc., "there was found on a (certain) statue (something) written," *i.e.* "an inscription." There should be a small stop after مَكْتُوبٌ, in order to separate it from حَرَامٌ.

Par. 9, line 1. ثَلَاثَةً, the inchoative case for ثَلَاثَةَ رِجَالٍ, or ثَلَاثَةُ نَفَرٍ, "three persons:" as the subject here denotes rational beings of the masculine

gender, hence the verb that follows is put in the masculine plural, as stated in § 335, *b*.—Line 4. *لَمْ تَتَجَاوَزْ*, etc., “it does not pass or penetrate beyond the ears,” *i.e.* when a word is not spoken from the heart, it does not reach the heart.—Line 7. Here the verb *اجْتَمَعَ*, whose nominative is a masculine plural, is used in the singular, as stated in § 331.

Par. 10, line 2. *لَا تَحْمِلْ*, etc., “do not load (or lade) upon thy day the anxiety of thy year.”—Line 5. *فَمَا هُمُكَ بِمَا لَيْسَ لَكَ؟* “what (avails) thy anxiety about that which is not to thee?” *i.e.* not under thy control. This sentence should end with a note of interrogation. The whole passage savours strongly of Epictetus. I have, I believe, met with it before in some of the Stoic writings, though I forget in what author.

Par. 11, line 2. *قَالَ أَمِيرُ الْمُؤْمِنِينَ*, etc. There is a curious coincidence between this saying by 'Alī and a passage by Cicero written some 700 years previously, viz.: “Hæc studia (alluding to polite literature) adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.” Cic. Orat. pro Archia Poeta, VIII. Edit. Verburgii, 4to, Amstel. 1724.—Line 7. *لِيَكُنْ*, etc., “let the first thing thou shalt acquire, after the true faith, be a sincere friend.” The sentence would have been, perhaps, more logical if *لِيَكُنْ* came in after *الْإِيمَانِ*, and thence the reason why *خَلِيلًا* is put in the accusative case would be abundantly obvious, *v.* Par. 2, line 5.

Par. 12, line 3. *لَا تَمْلِكُ نَفْسُهُ النِّسَاءَ*: here the subject being a broken plural feminine, the verb is put in the feminine singular, but it might optionally be in the singular masculine, *v.* § 331.—Line 4. *ثَلَاثَةٌ (نُفَرٍ)*, *i.e.* *ثَلَاثَةٌ* “there are three (individuals) who are not known except under three circumstances:” here the subject is a broken plural, masculine and rational, hence the verb is put in the plural masculine, *v.* Par. 9, line 1, above.

Par. 13, line 3. *وَلَوْ كَانَ أَنتَقَلَ* “even if he should have been removed;”

v. § 305.—Line 6. *مَا زَحَحْتَهُ* “when thou jokest with him” (II. of *مَزَحَ*), v. § 111, a.

Par. 14, line 5. *مَا أَهْلَكَ* “how very meek thou art!” For an explanation of verbs of admiration and surprise, v. § 175, and § 352.—Line 5. *لَسْتُ بِحَلِيمٍ* “I am not meek,” v. § 178, where this idiomatic use of the prefix *بِ* is explained.—Line 6. *فَأَحُمُّ لَهَا ثَلَاثًا* “and I am triply vexed at it.” In Rosenmüller’s Grammar, p. 379, this phrase is translated “propter quod per triduum succenseo,” “at which I feel enraged for (the space of) three days.” I am not aware of having ever seen the word *ثَلَاثًا* employed in this sense.

## SECTION II.

### *Fables of Luḡmān the Sage.*

Luḡmān holds the same rank among the Arabs that Æsop held among the Greeks. In fact, there are several points of resemblance between the two sages, if we may believe the accounts handed down to us respecting them. Tradition has it that both of them had been originally slaves; and that each had procured his liberty by the brilliant sallies of his wit and genius. It is further said that both were short of stature and deformed in person. Finally, several learned men have viewed both as mere *myths*; and have considered the collections of fables attributed to them, not as really theirs, but as an accumulation of writings of that class handed down from remote antiquity.

Muḥammad has devoted a chapter of his *Kuṭrān* to the subject of Luḡmān, which will be found in Section IV., together with Sale’s translation and notes. Of the fables themselves it is needless for me to say much; except that I consider them admirably adapted, when accompanied by a vocabulary, for the use of beginners in the study of the Arabic language. Since the time of Erpenius, some two-and-a-half centuries ago, till the present, at

least a score of different editions have been printed abroad, but none, as far as I am aware, in this country. Seven of these editions I have by me; and from a careful collation of their contents, I believe I have succeeded in giving a text more correct than any that has yet appeared. I have merely to add, that the arrangement of the fables in former editions being merely conventional, I have here arranged them according to their length, beginning with the shortest and ending with the longest.

Page 10, line 5. وَهُوَ رَاقِفٌ, etc., "he was standing in the water bathing himself," v. § 312.—Line 7. أَنَّ الْمَطْبُوعَ, etc., "with regard to the natural impress its character does not change," v. § 367.—Last line. أَنَّ إِنْسَانَ السُّوءِ "as to the man of evil," etc.: this does not seem to be good Arabic, but I have here given it as it stands in Perceval's edition, as well as in those of more recent date.

Page 11, line 8. مَرْمُومًا (from مَرْمُومٍ) "cast down, or fallen down (on the ground)," v. § 159, etc., on the defective verbs.—Line 12. يُفْلِسُ (III. of فَلَكَسَ) "until he is (totally) impoverished." The III. is here used intensively, in the same sense as the primitive root فَلَكَسَ, which is a modification of the Greek οβολος, and signifies, as we should say, that "he was reduced to his last farthing."—Line 14. فَكَانَ يَأْتُونَ, etc., "they were in the habit of coming," etc.: the imperfect or continuative past tense, v. § 313.

Page 12, line 4. كِلَابٌ أَصَابُوا: here the subject precedes the verb, which accordingly agrees with the former in gender and number, v. § 335.—The moral, line 6, applies to "those who exult over people of exalted rank when they are reduced in circumstances." It may be observed, once for all, that the *morals* vary in different editions. Thus, the moral of this fable in Perceval's edition is, الَّذِينَ يَشْتُمُونَ بِقَوْمٍ قَدْ مَاتُوا - وَلَا يَقْدِرُونَ الْجَوَابَ عَلَيَّ أَنْفُسِهِمْ, viz., "those who vilify people who have died, and are unable to answer for themselves;" which I consider to be fully as appropriate as that given in our text.



Page 13, line 8. **قَدْ أَتَيْتَ**, etc., "verily thou hast acted (or managed) badly in thy proceeding:" III. of **سَاءَ** for **سَوَاءً**.—Line 12. **الْتُسُورُ**, etc.: the inchoative case, *v.* § 252.

Page 14, line 5. **أَوْ** for **أَوَّ**, owing to the *wasla* that follows, *v.* § 36, *a.*—Line 7. **فَهُوَ سَبْعَةٌ** "but he is a (or one) lion:" **فَهُوَ** for **فَهُوَّ**, *v.* § 83, *a.* Erpenius reads **سَبْعَةٌ** "seven," instead of **سَبْعَةٌ**. This mistake is easily accounted for, as his copy of the fables was most probably unpointed; at the same time his translation, or what he means as such, becomes a very tame affair, viz., "if (my offspring) be only one, yet he is seven," i.e. worth seven of yours. Some of the German savans fancy that there is a "jeu de mot" intended here. Now, I venture to say that the author never intended anything of the sort. What! a lion is worth seven hares, is he? Why, if he made it 70, or 700 hares, it would be all equally absurd.—Line 8. **أَوْلَادُ كَثِيرَةٍ**: here the adjective is in the feminine singular, the preceding substantive being a broken plural masculine, *v.* § 267.—Line 10. **دَجَاجَةٌ** "one single hen:" noun of singularity, from **دَجَاجٌ**, which denotes, in a collective sense, the "hen species of birds," as we shall see hereafter, *v.* § 208.

Page 15, line 9. **مَا لَكَ** "what thou possessest," *v.* § 349. It may be observed in passing, that about one half the editions read the preceding phrase as two words, and the other half as one word, **مَالِكَ** "thy wealth, or substance," either of which reading comes to the same thing.—Line 15. **جَرَادَةٌ** "a (or one) locust:" noun of singularity, from **جَرَادٌ** "the locust genus, or species."

Page 16, line 5. **قَارُورَةٌ** "a dunghill." In the edition of Erpenius, edited by Golius, Lugd. 1656, the reading is **قَارُورَةٌ**, which signifies "a glass bottle, cruet, or jug." This reading, however, being altogether inadmissible, the learned editor suggests that it ought to be translated "two cocks were fighting on account of a cruet!" (i.e. of the food contained in the cruet.) Strange enough, Perceval has **قَارُورَةٌ** in his otherwise very accurate edition. The correct

reading is given by Rask in his edition of 1831, who, for the first time, so far as I am aware, gives *فِي قَادُورَةٍ* “*in sterquilinio*.”—Line 12. *وَلَمَّا كَانَ*, etc., *lit.* “now when it was the essence of a day,” meaning “on a certain day,” an idiomatic expression.—Line 13. *طَارَ جَمِيعُهُ* “it flew away entirely.”

Page 17, line 2. *مَرَضِي* (*pl.* of *مَرِيضٌ*, common gender): it is put in the plural because *دَجَاجٌ*, being a collective noun, has a plural signification, *v.* § 270.—Line 6. *رَبَّاءٌ* “hypocritically:” here used adverbially, *v.* § 194.—Line 10. *وَمِنْ* for *مِنْ* “my fear is of him who is with thee,” *v.* § 19.—Line 11. *بِمَا هُوَ لَهٗ* “of that which is in his power.”

Page 18, line 6. *فِي جَوْرَةٍ مَاءٍ تُبَلُّ* “in a stream of water that they might be moistened,” *v.* § 312. *وَلَيْسَ عِنْدَهَا أَحَدٌ* “and there was no one near them:” here, both the verb *تُبَلُّ* and the pronoun *هَا*, each of them referring to *جُلُودٌ*, a broken plural masculine, are put in the feminine singular, agreeably to what we stated in our note to paragraph 4, *q.v.* The same remark applies to *يَاكُلُوهَا* in line 8.—Line 9. *وَلَمْ يَصِلُوا* “and they did not reach (*or* arrive at the hides):” here the aorist apocope bears a past signification, *v.* § 99.—Line 13. *أَشْرَفَ عَلَى الْغَرَقِ* “he was on the point of sinking:” the verb *أَشْرَفَ* is here used as an inchoative, *v.* § 353.

Page 19, line 5. *لَا يُمَكِّنَاهُ* “they did not afford him the power of entrance between them;” *فَاتَّقَرَدَ*, etc., “and he stood aside by one of them.”—Line 6. *إِنْ تَخَلَّى* (*rv.* of *خَلَا* for *خَلَوَ*) “if he would separate himself, or be separated, from his companion,” *v.* § 113. The *rv.* formation, like the seventh, is sometimes employed in a reflexive as well as a passive sense.

Page 20, line 5. *مَمْلُوءٌ مَاءً* “filled as to water:” some editions read *مَاءً* “full of water,” which, though in accordance with the French and German idioms, is less elegant Arabic.—Last line. *لَمْ تَكُنْ*, etc., “he did not take rest, nor did he linger in the race:” here the particle *لَمْ* gives the aorist the signification of the past, as we have already noticed.

Page 21, line 6. يَا كَلْبَ الشُّوءِ "O dog of evil!" A similar expression occurred before in the last line of page 10.—Line 9. مَا يُصْلِحُ شَأْنَهُ "what contributes to his welfare."—Line 13. قَالَتْ قَالَتْ : here قَالَتْ for قَالَتْ, on account of the following *wasla*; and in the singular feminine, according to § 334.

Page 22, line 8. أَنَّ الْعَالَمَ بِأَسْرِهِ "that the whole world," i.e. "all mankind," or perhaps in a more general sense, "all living creatures;" the phrase الْعَالَمَ بِأَسْرِهِ is highly idiomatic; it literally signifies "the world, bridle(*or* halter) and all," i.e. "the world entirely."—Line 23. كِبَرَهَا "their grandeur or magnificence;" the feminine singular of the pronoun applied to the broken plural masculine as formerly stated, Par 4, line 1.—Last line. لَحَقَهُ etc. : the verb here is put in the singular, its subject being a regular masculine plural, agreeably to § 331, *q.v.*

Page 23, last line. فِيمَا هِيَ تَمُوتُ "whilst it was in a dying state," or "at the point of death."

Page 24, line 3. وَيَدَّعِي etc. "and (who) pretends to (the performance of) any task that occurs to him."—Line 5. اصْطَحَبَا "they (two) became companions," VII. of صَحِبَ, the servile ت changed into ط according to § 116, *a, q.v.*

Page 25, line 1 أَخَذْتَنِي for أَخَذْتَنِي (pronounced *akhattani*), *v.* § 27, *a.*—Line 8. فَرَمَى بِهَا "and he threw it away;" the particle بِ is here used idiomatically, agreeably to what is stated in § 357, *a, q.v.*

Page 26, line 1. أَنْ يُجَرِّدَ الْإِنْسَانَ الثِّيَابَ "that he might strip the man of his clothes;" here the verb يُجَرِّدُ, being doubly transitive, governs two accusatives, as stated in § 342, *q.v.*—Line 5. النَّهَارُ : this word generally signifies "day," or "daylight," in opposition to لَيْلٌ "night," or "darkness;" يَوْمٌ, on the other hand, denotes "day" as a portion of time, one half, at an

average, of the natural day of twenty-four hours.—Page 27, line 6. كَانَ دَعْوَةً here the subject دَعْوَةً being merely a “grammatical feminine” the verb كَانَ may optionally be used in either gender, v. § 330. — Line 8. لِنَتَقِصِّفَ etc. “that we may regale ourselves this day together.”—Line 13. أَنَّ كَثِيرِينَ يَتَطَفَّلُونَ “many (people) act the part of Tufail, but come away repulsed,” etc. Tufail was a celebrated parasite (or what the Scottish people call *sorrier*, and the Yankees *loafer*) of the city of Kūfah. He is mentioned in the Maḳāmāt of Harīrī; v. De Saçy’s edit. p. 55.

Page 28, line 4. يَشْتَبُونَ يَنْظُرُونَ “will be anxious to see;” here the aorist يَنْظُرُونَ is equivalent to our infinitive, v. § 312.—Line 8. لَمْ يَكُنْ أَحَدٌ “there was not any one;” the verb in the aorist bears a past signification, on account of the particle لَمْ, as already stated.—Last line. فَتَمَارَضَ “and he feigned himself sick,” v. § 114.

Page 29, line 1. شَيْءٌ مِنَ الْوُحُوشِ “any one of the other animals,” *lit.* “anything.”—Line 3. عَائِدًا “visitingly,” *i.e.*, “by way of visiting.”—Line 5. يَا أَبَا الْحَصِينِ “O father of the little stronghold;” some editions have يَا أَبَا الْحُسَيْنِ “O father of beauty,” a reading quite passable, for it is a very common complimentary mode of address, like our expression, “O my fine fellow.”—Line 6. كُنْتُ عَوَّلْتُ “I should have trusted thee as to that (matter,) were it not that I see near thee traces of a great many feet,” etc.—Line 7. كَثِيرَةٌ : feminine singular, the substantive being a broken plural.—Line 11. عَلَيَّ بِهِمَّةٌ “on a beast.” The word بِهِمَّةٌ is very often used, as it still is among ourselves, in the sense of “a beast of burden,” or any domesticated quadruped, such as the horse, the camel, the ox, and the ass. For instance, in old-fashioned country inns, especially in the North, it is not a rare sight to see written on the sign-board, “entertainment for man and beast,” *i.e.*, “for man and horse.”

Page 30, line 5. <sup>عَرَفُوا</sup> الَّذِينَ يَعْرِفُونَ "those who are immersed;" some editions read يَعْرِفُونَ "those who are known for sins and trespasses."—Line 6. <sup>أَيْدِيَهُمْ</sup> الَّتِي قَدِمَتْ "which their own hands have committed;" here the verb is put in the feminine singular, the nominative being a broken plural; but it might have been optionally put in the masculine singular, *v.* § 331. The relative pronoun <sup>الَّتِي</sup> الَّتِي, whose antecedents are broken plurals, is here put in the feminine singular, agreeably to what we stated in par. 4, line 1.

### SECTION III.

The *Miscellaneous Anecdotes* contained in this Section have been extracted chiefly from the "Nafhatu-l-Yaman," an Arabic miscellany of compositions in prose and verse, selected or original, by Shaikh Aḥmad bin Muḥammad Sharwāniyu-l-Yamanī: Calcutta, 1811, 4to. pp. 603. It is a work admirably adapted for the use of beginners, but it has no vocabulary; and besides, it is now exceedingly scarce.

Page 31, line 9. وَلِيَّ الْبَحْرَيْنِ "he was made ruler of Baḥrain." The verb وَلَّى (i. of وَلَّى) in the active voice governs two accusatives; hence, in the passive, the second accusative still remains, agreeably to what we stated in § 343.

Page 32, l. 3. مَا أَطْوَلَ etc. "how tall the builders (were) in former times!" etc.: verb of admiration and surprise, *v.* § 352.—Line 6. يَا جُهَّالُ the vocative case being merely the nominative, without the *nūn*ation, *v.* § 67. فَانْقَلَبَتْ مَنَارَةٌ "and at was inverted a mināret." The accusative is here used in accordance with what we stated in § 348 respecting كَانَ and "her sisters."

Page 33, line 13. أَخَيْرَ مِنْهُ for خَيْرَ مِنْهُ: *vide* note on par. 3, line 1.

Page 34, line 5. بِأَيْدِيهَا "in *their* hands (or paws):" the pronoun feminine singular is employed in conformity with what we stated in the note to par. 4,

line 1, *q.v.*—Line 9. قَبِلَتِ السَّنَائِرُ etc. “when the cats were admitted,” etc.: the verb and also the pronoun هَا are put in the feminine singular, the subject being a broken plural; the final *kasra* in قَبِلَتِ is on account of the following *wasla*.—Line 10. فَكَانَ etc. “and it nearly happened that the house was set on fire:” كَانَ is one of the approximate verbs, *v.* § 354.

Page 35, line 9. عَنْ مَا عَمَّا for عَنْ مَا “and they withdrew from what they had been (urging) upon him.”—Line 14. هَبْنِي etc. “bestow me upon him (as his wife):” هَبْ the imperative of هَبَّ وَهَبَ loses the initial وَ; *vide* the Simile Verb, §§ 149 and 150.—Last line. سَتَرِي “verily thou shalt see:” the particle سَ prefixed to the aorist gives it a positive or emphatic future signification, *v.* § 105, top of page 189.

Page 36, line 14. فَلَمْ يَرَ الْمَلِكُ إِكْرَاهَهَا etc. : يَرُ is the aorist apocope of رَأَى, a verb doubly imperfect, and of very frequent occurrence, *v.* § 169: “and the king did not see good (or approve of) compelling her to sell it, and therefore allowed her house to remain,” etc.

Page 37, line 3. لَمْ يُوْرَخْ etc. “there has not been chronicled in what (time) has passed about any king, nor will there be chronicled in what (time) remains,” *i.e.* about any future king.—Line 12. لَا يَخْرُجَنَّ “most assuredly no one shall go out:” the aorist paragogic is here used with لَا in an energetic prohibitive sense, § 101.

Page 38, line 5. بَيْنَ يَدَيِ السَّافَّاهِ *lit.* “between the two hands of As-Saffāh,” *i.e.* “in the presence of As-Saffāh.” Abu-l’Abbās As-Saffāh was the first Caliph of the Abbaside dynasty; he reigned from A.D. 750 to A.D. 754. Abu Dulāmah, the poet, was born at Kūfah during the reign of the latter Caliphs of the Ummaiya dynasty. He afterwards attached himself to the court of the first three Caliphs of the race of Al’Abbās, by all of whom he was held in high estimation, and loaded with honours and presents, on account of his ready wit and bright genius.

Page 39, line 3. *جَمْسٌ خِصَالٍ* i.e. *خَمْسٌ* "there are five qualities," etc.—Line 7—*وَلَا يَحِيقُ* etc. "the contrivance of evil shall only encompass the authors thereof," v. Kur,ān xxxv. 41.

Page 40, line 5. *أَعْطَيْتُ* etc. "I gave unto Ahmad, etc. the broker, a garment, and said (to him), sell it for me;" the verb *أَعْطَى* (III. of *عَطَا*) governs two accusatives; *بِعَ* imperative of the concave verb *بَاعَ* for *بَيْعَ*, v. § 151, etc.

Page 41, line 4. *لَا يُسَارِي شَيْئًا* "it was worth nothing," *lit.* "it was not equal to anything."

Page 42, line 4. *فَأُخْضِرَ* etc., passive of III. of *خَضَرَ*, "and he was sent for to the king, and the painter was sent for, also the painting."—Line 5. *فَأُخْرِجَ* etc. (imperative III. of *خَرَجَ*) "and cause to come out," i.e. "point out."

Page 43, line 2. 'Abdu-l-Malik bin Marwān was the sixth Caliph of the race of Ummaiya; he reigned from A.D. 684 to A.D. 705.—Line 13. *فَلَدَّنَاكُمْ* "over what have we constituted or installed you;" the interrogative pronoun *مَا* is sometimes contracted into *مَ* when joined to a preposition, as in this instance.

Page 44, line 3. After *وَأِ* put a full stop.—Line 4. *تُضْمَلُ* etc. "divine rights would have vanished, or disappeared." The subject being a masculine plural, the verb is used in the singular, § 331.


N.B.—In the preface to my Grammar, page vii., I gave a few directions for the guidance of self-instructing students, at a time when the present work was not even commenced, yea, scarcely contemplated. I there recommended, (from the want of a better), Mr. Schallch's "Arabie Selections," or Kosegarten's "Chrestomathia;" both of which books are rather scarce. Instead of these, I can now recommend for the use of the student, without, I trust, any undue presumption, the first forty-four pages of my own Selections. When the

learner has read up that far, and has carefully examined and impressed on his memory all the references pointed out in the Notes, it would be well if he were to read over the whole a second time, and also to peruse the Grammar most attentively from beginning to end; for I have presumed that as yet, he has read only those portions of it which are printed in large type, as I advised him to do in my Preface. By so doing, he will be enabled to proceed with satisfaction, profit, and pleasure, through the four Sections of this work which follow. Let him always bear in mind that in the acquisition of any learned and highly cultivated language, but most especially of a language constituted like the Arabic, the Grammar is his sheet anchor. The Arabians, in the Grammar of their language, appear to have absolutely run riot; as if they had intended to hold up to ridicule the plausible lucubrations of some of our Western sages, who have favoured us with what they are pleased to call Treatises on "Universal Grammar;" their notions on such matters being founded merely on the Grammars of the Latin and Greek.

#### SECTION IV.

##### *Extracts from the Kur,ān.*

With regard to this Section, we have a few preliminary observations to offer before we proceed further. When we sent our manuscript of the whole work to the printer, it was discovered that he had not in his press an adequate supply of the necessary vowel-points and other orthographical symbols. Such of these as he possessed were really fitted for the smaller type used in our Vocabulary; but utterly disproportionate to the larger type employed in our text. This deficiency delayed the printing of the latter for some six weeks or so, till such time as a complete new set of vowel-points, etc., adapted to the larger type, might be cut and cast. In the meanwhile, in order that no time should be lost, we deemed it right





to go to press with the Vocabulary, which in reality ought to have been the last step in the process; for by the printing off the Vocabulary first of all, we debarred ourselves from the admission, in their proper place, not only of such words as might have been previously overlooked, but also of such additional words as might be requisite, in consequence of additional enlargements of the text. It was our intention at first to have given only three chapters as our *Ḳurānic* specimen, viz., those included from page 45 to page 49, all the words of which will be found in the Vocabulary. On further consideration, however, we deemed it highly proper, for two good reasons, to extend considerably our extracts from this source. In the first place, the *Ḳur,ān* is looked upon by all Muslim nations as the "well of Arabic undefiled." Witness what Mr. E. Lane, the very first authority in Europe on such matters, says in the Introduction to his "*Selections from the Ḳur,ān*," 8vo. London, 1843, p. 87. "The *Ḳur,ān* is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of *Ḳuraish*, the most noble and polite of all the Arabs, but with some mixture, though very rarely, of other dialects. It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen (though some sectaries have been of another opinion); and therefore it is insisted upon as a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine original."

In the second place, the *Ḳur,ān* is the mine or quarry from which the native grammarians draw most of their examples in illustration of such rules as they deem requisite for those who wish either to speak or to write pure and uncorrupted Arabic. In fact, the Arabs consider Grammar to be "a well arranged and methodical series of precepts, deduced from the word of God itself, for the instruction of all such as wish to acquire a thorough

knowledge of the Arabic language." Such being the case, we trust the reader will see the propriety of our having added eighteen pages of *Kurānic Extracts* to those which we had originally intended to have given.

The eighteen pages of new matter thus added to the text, necessarily contained many words not previously inserted in the Vocabulary. The only remedy left us, then, was to add a Supplement to our Vocabulary containing all such new words as had not been previously inserted, together with some others that had been overlooked. Finally, in order that the student may have every conceivable means of mastering our *Kurānic Extracts*, which we strongly recommend to his perusal, we shall insert at the end of our annotations, Sale's translation of the same, which is allowed to be very accurate, together with all his explanatory notes, which are both learned and interesting, evincing vast and profound research on the part of the translator.

Page 45, line 5. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "In the Name of God," etc. : بِسْمِ is for بِاسْمِ (v. § 36, a.), the initial *alif* being in this case entirely omitted. This formula is prefixed to every chapter of the *Kurān*, with the exception of only one, viz. the ninth, entitled "Repentance." It is pronounced by the Musalmān people when they sit down to their meals; at the commencement of any important undertaking; also when they kill any animal for the purpose of food or sacrifice, otherwise the meat is deemed unlawful. It is also prefixed to all their literary compositions, otherwise the latter would be deemed highly heterodox. It is with them what the sign of the cross, or the formula "In nomine Patris, Filii," etc., is among Christians. We are told by Savary that a celebrated Muslim author says that "when these words were sent down from heaven, the clouds cleared away on the side of the east, the winds were lulled, the sea was agitated, the animals erected their ears to listen, and all the devils were precipitated from the celestial spheres."—Line 9. مَكِّيَّةٌ "of or relating to Mecca." Some of the chapters of the *Kurān* are said to have been revealed at Mecca, and others at Medina; and some

partly at Mecca and partly at Medina. There are also a few chapters, among others the present one, on which the commentators are not agreed as to what city they belong. The word <sup>آيَة</sup> is put in the accusative case singular, according to § 257, *q.v.*

Page 46, line 12. <sup>وَمَنْ يُؤْمِنُ</sup> etc. "and whoso shall believe," etc. The aorist apocope is here used after the pronoun <sup>مَنْ</sup> according to what we stated in § 99, *a.*

Page 48, line 2. <sup>سَلَابِلًا</sup> "chains," a poetic form for <sup>سَلَابِل</sup>.

Page 50, line 5: the word <sup>قَوْمٍ</sup> "my people," is used instead of <sup>قَوْمِي</sup>, the final pronominal affix <sup>ي</sup> being suppressed, agreeably to what we stated in § 290, page 248, line 9. So in page 59, line 7, the word <sup>رَبِّ</sup> is used instead of <sup>رَبِّي</sup>.

Page 56, line 3. <sup>أَحَدَ عَشَرَ كَوْكَبًا</sup> "eleven stars;" the numerals from 11 to 19, both inclusive, govern the noun following in the accusative singular, § 261, *a.* There is something connected with this expression that requires explanation, which I myself am unable to furnish, and which, so far as I know, no commentator has as yet ventured to offer. The Hebrew text of the Pentateuch, the Greek Septuagint, the Arabic *Qur,ān*, the Arabic version of the Old Testament, and the German version by Luther, which is a carefully executed translation from the Hebrew, all agree in employing the above phrase in an *indefinite* sense, viz., "Eleven Stars." On the other hand, our English version of the Book of Genesis, as well as the apocryphal "Book of Jasher," and the English version of Josephus, all interpret the same phrase definitely, i.e., "*The* Eleven Stars." I may further mention that in all the versions of the Celtic dialects of the Britannic Isles, viz., the Gaelic, the Manks, and the Irish, the definite article is used, which, I am afraid, proves that in all of these, the translations were made, not from the Hebrew, as they all pretend on their title pages, but from the English version. The Welsh translation I have not got by me; but I dare say it does not greatly differ

from its neighbours; however, as the natives of Wales insist upon it that their lingo bears a strong affinity to the Hebrew (*quod credat Judæus*), of course they may be expected to have given us a true translation of the above phrase. Well then, the question is, why does our English version, as well as those founded upon it, differ so materially from those of the older tongues? For my own part, I have been all my life quite satisfied with the explanation of "the eleven stars" given to me by my grandfather, more than fifty years ago, when I was made to read the Bible through once a year, with a view to keep me out of mischief, viz., "that the eleven stars mentioned in the Book of Genesis were what we call the *seven stars* (or Pleiades); and that though we, in this northern climate, can see no more than six or seven, yet in the purer skies of the East eleven stars might easily be seen by the naked eye." This may, or may not, be true; I never thought anything about the subject till within a few months back, when I had occasion to read over the present chapter of the *Kur,ān* preparatory to its being sent to press.

Page 59, line 4. مَا هَذَا بَشَرًا "this is not a (mortal) man;" the word بَشَرًا is put in the accusative case, because the negative مَا has here the effect of لَيْسَ. Last word, إِنَّ هَذَا إِلَّا مَلَكٌ etc.: here something is understood before إِنَّ such as "we vow," (or "we do declare,") "that this is nothing else than an angel."—Line 7. لَيَكُونَا is a poetic form for لَيَكُونَنَّ or لَيَكُونَنَّ.—Line 12. أَرْنِي أَعْصِرُ خَمْرًا "I see (or saw) myself pressing wine" (from grapes).

We may here observe, in conclusion, that we are not likely to meet henceforth with many more grammatical peculiarities requiring special notice. With regard to notes explanatory of the text of the present section, we refer the student to the learned remarks appended to Sale's translation.

## SECTION V.

The Book of a "*Thousand Nights and a Night*," or "*Arabian Nights' Entertainments*," became known for the first time to European readers about

160 years ago, through the French translation of a portion of the Tales by M. Galland, Professor of Arabic in the Royal College of Paris. The extraordinary nature of the work, combined with the limited knowledge of Arabic literature then possessed by our learned men of the West, caused it for a long time to be regarded as an amusing and harmless literary fraud. Time, however, has gradually dissipated all such suspicions; and within the last forty years we have had, in print, no fewer than three different editions of the whole work, all of which I briefly mentioned in page x of the Preface to my Arabic Grammar.

For a full description of the Arabian Nights, we must refer the learner to Mr. E. Lane's translation of select portions of the work in three volumes, large 8vo. London, 1838. He concludes, on solid grounds, no doubt, that the earlier portions of it were composed in the latter half of the ninth century of the Hijra, and completed in the first half of the century following, or between A.D. 1456 and 1550. He is also of opinion that the work was both commenced and completed by one and the same author, which we should say is rather doubtful. The style is not strictly classical, as some Europeans have supposed, nor is it, as others have imagined, that of *familiar* conversation. It holds a middle rank between the pure Arabic of the earlier centuries of the Hijra and that of men of ordinary education of the present day.

In this Section and the next, we have considerably reduced the supply of the vowel-points, hitherto given in full; and in our concluding section we mean to omit the latter entirely. The student should bear in mind that he must, at last, qualify himself to read Arabic without vowel-points, or any other orthographical symbols; for in the great body of Arabic literature which we possess, with the sole exception of the Qur,ān, we rarely meet with any pointed composition, whether manuscript or printed.

Page 69, line 8. <sup>بَرْمَكِيَّة</sup> البرامكة plural of <sup>بَرْمَكِي</sup> بَرْمَكِي. The Barmakis or Barmecides were a noble family or tribe that flourished at Bagdad under the Caliphate of

Hārūnu-r-Rashīd. They were distinguished among their countrymen by their munificence, urbanity, and liberality. The tyrannical and atrocious conduct of Hārūn towards them has left an indelible stigma on his otherwise popular and brilliant reign. Of this we shall have more to say in our seventh and last Section, of which the history of Hārūn's reign forms a part.

. Page 70, line 3. حَسَنَ الْوَجْهِ "fair of countenance:" the student is recommended to peruse with great care what we have stated respecting the varieties of which this mode of construction is susceptible, from the middle of page 235 to the middle of page 240 of the Grammar.

Page 73, line 5. يَفْقَهُ لُغَةَ الْبَهَائِمِ وَالْحَيَوَانَاتِ "he understood the language of beasts (of burden), and of other animals," such as birds, etc. The Muslims, learned and unlearned, to this day believe that all kinds of beasts and birds have a language of their own by which they can communicate to one another such ideas as they possess. Now, we ourselves believe (for we have read authentic proofs of the fact), that several classes of animals, especially those of the dog species, and some others, can and do, by some mysterious process, *reason* and communicate their thoughts and wants to each other, to a small extent. From the present tale, however, we are left to infer that animals in general possess a "*lingua franca*" common to various species and genera, such, for example, as the ox and the ass, or the dog and the cock. This belief on the part of the followers of Muḥammad most probably originated from a verse in the twenty-seventh chapter of the Kūr'ān, where Sulaimān or Solomon says, "that he has been taught the language of birds," and, as the "true believers" infer, of all other animals.

Page 75, line 1. These four hemistichs are given only in the earlier Calcutta edition, containing the first 200 Nights. As this is the only fragment of verse that we have admitted, we may as well add the translation of it, viz., "I occupy myself every day and night, anxiously, towards one in whose prosperity I have no enjoyment; like the bleacher who blackens

his own face in the sun, watching over the whitening of the clothes of others."

## SECTION VI.

*From the Ikhwānu-ṣ-Ṣafā.*

The original work from which this Section is extracted, forms, when complete, a large Encyclopedia containing fifty-one distinct treatises on various subjects relating to Divine and human knowledge. One of these treatises was printed at Calcutta, A.D. 1812, in large 8vo. pp. 442, under the superintendence of Shaikh Aḥmad, already mentioned in our 11th page. The present Section is the introductory chapter to Shaikh Aḥmad's publication, a brief outline of which last is given as follows, in an English preface to the work by Mr. T. Thomason, one of the Shaikh's pupils :—

"The Arabic Student is here presented with a work, which is at once instructive and engaging. The most interesting truths of natural history are so skilfully introduced, and are made to bear their part in this allegorical controversy between the Men and the Animals with so much ingenuity, that the reader is insensibly engaged in the controversy himself, and is delighted with the animated descriptions and beautiful pictures from nature, which open upon him in almost every page. Fine maxims of conduct are interspersed, as well as frequent appeals to the heart tending to promote the interests of virtue; justice, mercy and truth, appear truly amiable; fraud, tyranny, and falsehood are shown to be at once foolish and detestable. It is impossible to rise from this book without feeling that the moral habit is strengthened; for who can look abroad into the field of nature, and contemplate the varied and surprising marks of wisdom with which it abounds, without offering some tribute of admiring gratitude to the Great Creator? And will not this elevation of sentiment necessarily strengthen our love of

virtue? It will be doing, perhaps, an acceptable service to the reader, to present him with a brief outline of this beautiful work.

“The Animals and Men are here supposed to bring their mutual complaints against each other before the king of the Genii. The former complain of Man’s injustice and cruelty. The latter, of the Animals’ insubordination and dereliction of duty. The point to be determined is whether the Men possess the right of dominion over the Animals. The Animals assert that they are by nature free, and that Man’s pretensions to lordship are unjust. The Men, on the contrary, maintain that they possess a natural superiority over the Animals, which they accuse of having relinquished their service, and which they, therefore, claim as their property.

“The king having summoned a council, the cause is opened. The claims of the Men are first brought forward, to which the Animals reply; and the arguments appear to the monarch so nicely balanced, that he determines on taking the advice of his most able judges and lawyers. The Animals are alarmed; and, considering how much depends, in all law-suits, upon the skill and eloquence of the pleaders, and knowing too their own inferiority in these respects to their opponents, they resolve on summoning the tribes of animals to their aid. Accordingly, messengers are despatched for this purpose to the six different classes of Animals, the wild beasts, the birds, the birds of prey, the insects, the reptiles, and the fishes. The account of these embassies will be thought, perhaps, by far the most engaging part of the work. The embassy to the birds in particular, is full of life and interest; not only on account of its beautiful descriptions, but also for its fine moral sentiments. The feathered songsters raise their notes, one after another, in praise to their Creator, and admonitory addresses to Man. The reader is not only pleased, but charmed and delighted, to find the thorny road to learning strewed with such beautiful flowers.

“The envoys from the tribes of Animals are at last assembled, and the





court is opened. The king, looking round upon the company, before he actually enters upon business, asks some questions concerning the contending parties. Observing Men of different habits and appearance, he enquires who they are. And here the representatives of the different nations of the earth, pass in review before the reader. They all give an account of themselves, in succession, in strict conformity to historical truth. Observing next the envoys of the Animals, these form the subject of his enquiries. And these also are described, in conformity to natural history, as it was known to the author. After these preliminaries, which occupy a great space, and would be tedious to the reader but for the liveliness of the style and the interesting nature of the subject, the pleadings commence. The Men produce all their strong arguments, and insist on their noble arts and sciences, their numerous comforts and luxuries, their knowledge of religion and practice of Divine worship, their ornaments and rich clothing, their laws and governments, their poets and philosophers, their grammarians and orators, their artisans and mechanics, their attention to education, their knowledge of astronomy, etc., as affording so many distinct and incontrovertible proofs of Man's natural superiority and right of dominion over the Animals. To these arguments the envoys of the different Animals reply in their order, and the reader is entertained with a series of descriptions wherein the skill of the Animals is exhibited, and their powers shown in many points greatly to exceed those of Men. The arguments, indeed, are such as naturally suggest themselves to the mind, yet they are so ably brought forth, and so nicely adjusted to their places, that they cannot fail of amusing the reader, in his progress.

“The termination of the cause is finely conceived. It appears at length that Men are destined for another world in which they will be rewarded or punished according to their actions in this present state of existence. This determines the suit in their favour. By the common consent of the Genii,

and of the Animals themselves, *the sovereignty is decreed to Man*. The style is easy, copious, elegant, and perspicuous. The Student will derive considerable advantages from the study of this book. He will not only be assisted in learning a great quantity of words, but will become acquainted with synonymous terms and expressions which will prove useful towards reading and writing Arabic with accuracy. Before the elegancies of composition can be discerned, it is absolutely necessary to be acquainted with the native force of words in their common acceptation. Here this may be learned, almost on every subject; for all kinds of subjects are handled, in their turn."

The work is said to have been composed by a select society of ten learned men, residents of the city of Baṣrah, the period rather uncertain, but believed to have been about the tenth century of our æra. The portion of it edited by Shaikh Aḥmad, was translated into Hindūstānī by Maulavī Ikrām 'Alī, who in his preface gives the following brief and satisfactory notice of the whole collection :—"The authors of it were ten learned men, viz., Abu Salmān, Abu-l-Ḥasan, Abu Aḥmad, and (seven) others who dwelt in intimate friendship in the city of Baṣra; and always devoted their time to the investigation of science and religion. In this manner they produced fifty-one distinct treatises, which as a whole work they entitled *إخوان الصفا* i.e. "Brothers of Sincerity." One treatise out of the collection is the present work, which relates to the dispute that once took place in the presence of the king of the Genii, between man and the other animals on the score of supremacy in the scale of Creation."

Page 84, line 3. *الجنّ* "the Jānns, Jinns, or Genii," according to Musalmān belief, constitute one of the three worlds of rational beings alluded to in the opening chapter of the Kūrān. They are said to consist of five grades or classes, viz., 1. the Jānns, who are the least powerful; 2. the Jinns, who are next in power. Both of these classes apply their powers to good or evil

according to circumstances or mere caprice; and as a general rule the term Jānn or Jinn may be indifferently applied to either grade, as we see it done repeatedly in this Section. The third class is that of the Shaiṭāns or Devils, who, as we all know, are entirely given to mischief. The fourth and fifth grades are those of the 'Ifrīts and Mārīds, who are generally of hideous aspect and gigantic size. They are said to be the most powerful of all, and they uniformly exercise their power in the perpetration of every kind of wickedness.—Line 5. قَبْلَ خَلْقِ أَبِي الْبَشَرِ “before the creation of the father of mankind,” that is, of Adam. It is said that God created the Jinn or Jānn species out of fire, more than two thousand years before Adam was created out of earth. It is further said that there were, and still are, among them, true believers, infidels, and numerous sects of various kinds, such as exist among ourselves at the present day. It is generally believed that the pre-Adamite Jinns were governed by a succession of more than forty kings, to each of whom the Arab writers give the name of Sulaimān.

Page 85, line 3. عَزَّازِيلُ إِبْلِيسُ اللَّعِينُ “Azāzīl Iblīs the accursed;” this is the name generally applied to the Arch-fiend himself. He is said to be the father of the Shaiṭāns; and both he and his offspring, though not quite immortal, are yet distinguished from the other classes of the Jānns by a longer term of existence, the duration of which is uncertain. They say whenever Iblīs dies, (and the Scottish proverb says, “it will be a lang time ere the Deil dee”), all the Shaiṭāns are doomed to perish along with him.

Page 90, line 3. فَلَمَّا قَتَلَ قَابِيلُ هَابِيلَ “now when Cain slew Abel.” I cannot help thinking that the word قَابِيل, which is the name given to Cain by the Arabs, originated in the blunder of some copyist, which might have easily happened in this wise. The right word is قَائِينَ; and supposing the diacritical points to have been omitted in some copy, as often happens, especially in the case of proper names, just where they are most needed, the two forms

قائيل and قابيل (without the *dots*), would become almost identical. We may add as a further inducement for this change, the strong temptation held out by the jingling rhyme of the two words قابيل and هابيل; and these things being considered, I think this conjecture of mine will not appear to be altogether void of probability.—Line 9. إندريس is the Arabian name for “the prophet Enoch.”—Line 13. الطوفان الثاني “the second flood.” This is supposed to have been a partial flood, that at some very uncertain period, overwhelmed the Arab tribes settled in Yaman. It is frequently alluded to by Arabian writers. Mr. Lane thinks it happened about the second century of the Christian era; Sale says, soon after the time of Alexander the Great; and, if we may credit the writer of our text, we are to infer that it took place before the time of Abraham. Such floods must have occasionally occurred, from the bursting out of large mountain lakes, in almost all parts of our globe, ever since the time when it assumed its present shape millions of years ago. The most recent of the kind took place, on a comparatively small scale, near Sheffield, within the last few weeks.—Last line. نمرود “Nimrod,” according to Musalmān belief, was not merely a “mighty hunter,” as we have it, but a most cruel and oppressive tyrant. He is said to have cast the patriarch Abraham into a flaming fiery furnace, which the Almighty instantly converted into a bed of roses. Probably this Muslim legend is founded on what we read in the book of the Prophet Daniel respecting Nebuchadnezzar, and the three good men who refused to worship his golden image; or it may be founded on the history of Daniel himself, who was cast into a den of lions by the Median king

Page 91, line 3. The letter ع here represents a very common form of benediction used by the Arabs after mentioning the name of any great or holy personage deceased. This formula is عَلَيْهِ السَّلَام “on him be peace.” When two personages are alluded to of course it will be عَلَيْهِمَا السَّلَام “on

them both be peace!" and in the case of three or more personages, it will be عَلَيْهِمُ السَّلَامُ "on them be peace." I have not met with it as applied to deceased females, though there is no reason why it should not be so.—Line 13. لَمَّا جَاءَ الْهُدُودُ بِخَبَرِ بَلْقِيسَ "when the lapwing came (to Solomon) with tidings of Bilkis (Queen of Sheba)." The lapwing or hoopoe is believed to be so acute and sagacious as to be able to discover where water is to be found underground. Sale says in a note to Chapter xxvii. of the Kūr,ān, which gives the whole legend of Solomon and Bilkis, that "after Solomon had finished the building of the temple of Jerusalem, he went on a pilgrimage to Mecca; and thence proceeded towards Yaman. Having left Mecca in the morning, he arrived by noon at the city of Ṣan'ā, the metropolis. On his way, being in want of water to perform his ablutions, he looked among the birds for the lapwing, whose business it was to discover it; but she was nowhere to be found, for she had taken a trip to the eastward to the city of Sabā (Sabæa or Sheba), where Bilkis reigned in all her glory. The lapwing, having seen the splendour and magnificence of this queen's court, immediately returned to Solomon with the intelligence alluded to in the text.

Page, 92, line 2. اصطوس بن الایوان : some of the commentators on the Kūr,ān will have it that the 'Ifrit here alluded to was not اصطوس, but صخر or صخرة, an extremely *ugly devil*, whose name to this day is proverbial on that score. It is further said of him that he once attempted to steal Solomon's signet-ring, in which attempt, if he had succeeded, he would have been enabled to deprive that monarch of his power over the whole race of the genii.—Line 4. آصَفُ بْنُ بَرْخِیَا "Āṣaf, the son of Barkhia," was Solomon's grand wazīr. It is said that he, as well as his master, knew the اِسْمُ الْعَظَمِ or "the Most Mighty Name or Epithet of God," by the uttering of which, the greatest miracles may be performed, and all other charms and

spells are thereby rendered of no effect.—Line 12. بِالرَّقِي وَالْعَزَائِمِ “with philters and enchantments,” etc. Solomon had absolute power over the whole race of the genii, by virtue of the talismanic signet-ring above alluded to, which is said to have been sent down to him from heaven. This fully accounts for the thievish attempts of the “ugly devil” الصَّخْرَةُ above-mentioned, who I believe was, along with several others of the more refractory among his *con-frères*, shut up in bottles sealed with the awful signet-ring, and then pitched into the sea, from which they were afterwards occasionally fished up by such unlucky wights as those of whom we read in the entertaining and authentic history of the “Thousand Nights and a Night.”

## SECTION VII.

*Historical Extracts.*

Isma'il Abu-l-Fidā, from whose works we give our first historical extract, was born at Damascus, A.D. 1273. He was of that branch of the Ayūbite dynasty that ruled over the principality of Ḥamāh or Ḥamāt in Syria, now included in the Pachalic of Damascus. He was a direct descendant from Shāhinshāh, the brother of the renowned Saladin. He formed a rare exception to the generality of Asiatic princes, for he was distinguished at once as a brave soldier, an accomplished scholar, and an enlightened statesman. His works are not only very voluminous, but also held in the highest estimation. His *Life of Muḥammad*, from which this extract is taken, consists of seventy-three chapters, of which this is the sixty-second. It was published at Oxford, in large thin folio, by Joannes Gagnier, A.D. 1723, accompanied by a Latin translation, and numerous notes and illustrations, displaying vast learning and extensive research. Abu-l-Fidā died in 1331, aged 58 solar years. For a full and accurate account of him and his various works, the reader is referred to the learned preface by Gagnier above-mentioned.

Page 94, line 3. The letters صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ stand for صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ. § 309.

Our second extract, which treats of the reign of Hārūnu-r-Rashīd, is



taken from a very excellent General History by Abu-l-Faraj, whose father was a Christian, and a physician by profession, in the town of Malatia, in Armenia Minor, where the historian was born in the thirteenth century of our æra. His work was published at Oxford, by the learned Edward Pococke, in 2 vols. 4to. 1622, under the title of "*Historia Compendiosa Dynastiarum Orientalium Arabicè et Latinè.*" It is divided into ten dynasties, and comprises a clear and well-arranged history of the world, (as then known in the East,) from Adam down to the author's own times. Abu-l-Faraj, though a Christian, has ever been held in high estimation as a man of profound learning, even among the followers of Muḥammad.

Page 99, line 6. <sup>ص</sup>مِنْ نِيقِفُورٍ مَلِكِ الرُّومِ "From Nicephorus, Emperor of Rūm," or of Byzantium. This epistle is more characteristically given by Abu-l-Fidā, in his Annals of the Muslims, viz. "From Nicephorus, etc. to Hārūn, Sovereign of the Arabs." After the usual greetings, the letter goes on to say, "The Empress Irene, into whose place I have succeeded, looked upon you as a *Rukh*, and upon herself as a mere *Pawn*. She therefore submitted to pay you a tribute, more than the double of which she ought to have exacted from you," etc. This letter is interesting, inasmuch as it proves that the game of Chess was well known both in Byzantium and Bagdad at that period. We may further state that on the Oriental Chess-board at that time, and for centuries afterwards, the Rook was the strongest piece, as the Pawn was the weakest. Hārūn's reply to the above communication is rather laconic. He immediately wrote on the back of the leaf, "In the Name of God, the Merciful, the Compassionate. From Hārūn, the Commander of the Faithful, to the Roman Dog Nicephorus. I have read thine epistle, thou son of an infidel mother. My answer to it thou shalt *see*, not *hear*." —Last line. <sup>وَقَتْلَ</sup>جَعْفَرِ بْنِ <sup>بَحِي</sup>يَ "and he put to death Ja'far, the son of Yahya" (the Barmecide). The best and fullest account of the reign of Hārūn will be found in the second volume of Price's Mahomedan History, 3 vols. 4to. London, 1821.

Agreeably to our promise given in page 16, we here present the reader with Sale's Translation of the Six Chapters from the Kur'an included in this section. We also subjoin Sale's own notes, with a few others from Savary. We have not deemed it requisite to alter the mode of spelling Oriental words in Roman characters, adopted by the above eminent scholars. In fact, every writer on Oriental subjects appears to have a pet orthography of his own, setting at defiance the very accurate and rational system propounded by Sir William Jones some eighty years ago; and rigidly followed ever since, with some slight improvements, by our best Orientalists, such as the late Sir Charles Wilkins, Professor H. H. Wilson, and many others of the present day, whose names we need not specify.

1.—*The Chapter entitled the Opening Prayer;¹ revealed at Mecca.*

In the Name of God, the Merciful, the Compassionate. (1) Praise be to God, the Lord of all creatures;² (2) the most merciful, (3) the king of the day of judgment. (4) Thee do we worship, and of thee do we beg assistance. (5) Direct us in the right way, (6) in the way of those to whom thou hast been gracious; (7) not of those against whom thou art incensed, nor of those who go astray.³

¹ In Arabic *al Fātiḥat*. This chapter is a prayer, and held in great veneration by the Mohammedans, who give it several other honourable titles; as the chapter of *prayer*, of *praise*, of *thanksgiving*, of *treasure*, etc. They esteem it as the quintessence of the whole Kor'an, and often repeat it in their devotions both public and private, as the Christians do the Lord's Prayer.

² The original words are *Rabb' l'alamina*, which literally signifies, *Lord of the worlds*; but *alamina*, in this and other places of the Kor'an, properly means the three species of rational creatures, men, genii, and angels. Father Marracci has endeavoured to prove from this passage that Mohammed believed a plurality of worlds, which he calls the error of the Manichees, etc.: but this imputation the learned Reland has shown to be entirely groundless. Savary translates it "Sovereign of the worlds."

³ This last sentence contains a petition, that God would lead the supplicants into the true religion, by which is meant the Mohammedan, in the Kor'an often called *the right way*; in this place more particularly defined to be, *the way of those to whom God hath been gracious*, that is, of the prophets and faithful who preceded Mohammed; under which appellations are also comprehended the Jews and Christians, such as they were in the times of their primitive purity, before they had deviated from their respective institutions; *not the way of the modern Jews*, whose signal calamities are marks of the just *anger* of God against them for their obstinacy and disobedience; *nor of the Christians of this age*, who have departed from the true doctrine of Jesus, and are bewildered in a labyrinth of error.

This is the common exposition of the passage; though al Zamakhshari, and some others, by a different application of the negatives, refer the whole to the true believers; and then the sense will run thus: *The way of those to whom thou hast been gracious, against whom thou art not incensed, and who have not erred.* Which translation the original will very well bear.



2.—*The Chapter entitled Mutual Deceit; revealed at Mecca.*<sup>1</sup>

IN the Name of God, the Merciful, the Compassionate. (1) Whatever *is* in heaven and earth celebrateth the praises of God: his *is* the kingdom, and unto him *is* the praise *due*; for he *is* almighty. (2) *It is* he who hath created you; and *one* of you *is* *predestined to be* an unbeliever, and *another* of you *is* *predestined to be* a believer: and God beholdeth that which ye do. (3) He hath created the heavens and the earth with truth; and he hath fashioned you, and given you beautiful forms: and unto him must ye all go. (4) He knoweth whatever *is* in heaven and earth: and he knoweth that which ye conceal, and that which ye discover; for God knoweth the innermost part of *men's* breasts. (5) Have ye not been acquainted with the story of those who disbelieved heretofore, and tasted the evil consequence of their behaviour? And for them *is* *prepared in the life to come* a tormenting punishment. (6) This *shall they suffer*, because their apostles came unto them with evident *proofs of their mission*, and they said, shall men direct us? Wherefore they believed not, and turned their backs. But God standeth in need of no person: for God *is* self-sufficient, *and* worthy to be praised. (7) The unbelievers imagine that they shall not be raised again. Say, Yea, by my Lord, ye shall surely be raised again: then shall ye be told that which ye have wrought; and this *is* easy with God. (8) Wherefore believe in God and his apostle, and the light which we have sent down: for God *is* well acquainted with that which ye do. (9) On a *certain* day he shall assemble you, at the day of the *general* assembly: that *will be* the day of mutual deceit.<sup>2</sup> And whoso shall believe in God, and shall do that which is right, from him will he expiate his evil deeds, and he will lead him into gardens beneath which rivers flow, to remain therein for ever. This *will be* great felicity. (10) But they who shall not believe, and shall accuse our signs of falsehood, those *shall be* the inhabitants of *hell* fire, wherein they shall remain *for ever*; and a wretched journey *shall it be thither!* (11) No misfortune happeneth but by the permission of God; and whoso believeth in God, he will direct his heart: and God knoweth all things. (12) Wherefore obey God, and obey the apostle: but if ye turn back, verily *the duty incumbent* on our apostle *is* only public preaching. (13) God! there is no God but he:

<sup>1</sup> The commentators are not agreed whether this chapter was revealed at Mecca, or Medina; or partly at the one place, and partly at the other.

<sup>2</sup> When the blessed will deceive the damned, by taking the places which they would have had in paradise, had they been true believers; and contrariwise.

wherefore in God let the faithful put their trust. (14) O true believers, verily of your wives and your children ye have an enemy:<sup>1</sup> wherefore beware of them. But if ye pass over *their offences*, and pardon, and forgive *them*;<sup>2</sup> God *is* likewise inclined to forgive, *and* merciful. (15) Your wealth and your children *are* only a temptation; but with God *is* a great reward. (16) Wherefore fear God, as much as ye are able; and hear, and obey: and give alms, for the good of your souls; for whoso is preserved from the covetousness of his own soul, they shall prosper. (17) If ye lend unto God an acceptable loan, he will double the same unto you, and will forgive you: for God *is* grateful, *and* long-suffering, (18) knowing both what is hidden, and what is divulged; the Mighty, the Wise.

### 3.—*The Chapter entitled Man; revealed at Mecca.*<sup>3</sup>

IN the Name of God, the Merciful, the Compassionate. (1) Did there not pass over man a *long* space of time; during which he was a thing not worthy of remembrance?<sup>4</sup> (2) Verily we have created man of the mingled seed of both sexes, that we might prove him: and we have made him to hear and to see.<sup>5</sup> (3) We have surely directed him in the way; whether *he be* grateful or ungrateful. (4) Verily we have prepared for the unbelievers chains, and collars, and burning fire. (5) But the just shall drink of a cup of *wine*, mixed with *the water of Cafur*,<sup>6</sup> (6) a fountain whereof the servants of God shall drink; they shall convey the same by channels *whithersoever they please*. (7) *These* fulfil *their* vow, and dread the day, the evil whereof will disperse itself far abroad; (8) and give food unto the poor, and the orphan, and the bondman, for his sake, *saying*, (9) We feed you for God's sake only: we desire no recompense from you, nor any thanks: (10) verily we dread, from our Lord, a dismal *and* calamitous

<sup>1</sup> For these are apt to distract a man from his duty, especially in time of distress; a married man caring for the things that are of this world, while the unmarried careth for the things that belong to the Lord.

<sup>2</sup> Considering that the hindrance they may occasion you proceeds from their affection, and their ill bearing your absence in time of war, etc.

<sup>3</sup> It is somewhat doubtful, whether this chapter was revealed at Mecca, or at Medina.

<sup>4</sup> Some take these words to be spoken of Adam, whose body, according to the Mohammedan tradition, was at first a figure of clay, and was left forty years to dry, before God breathed life into it: others understand them of man in general, and of the time he lies in the womb.

<sup>5</sup> That he might be capable of receiving the rules and directions given by God for his guidance; and of meriting reward or punishment for his observance or neglect of them.

<sup>6</sup> Is the name of a fountain in paradise, so called from its resembling *camphor* (which the word signifies) in odour, and whiteness. Some take the word for an appellative, and think the wine of paradise will be mixed with *camphor*, because of its agreeable coolness and smell.

day.<sup>1</sup> (11) Wherefore God shall deliver them from the evil of that day, and shall cast on them brightness of countenance, and joy; (12) and shall reward them, for their patient persevering, with a garden and silk garments: (13) therein shall they repose themselves on couches; they shall see therein neither sun nor moon;<sup>2</sup> (14) and the shades thereof *shall be* near *spreading* above them, and the fruits thereof shall hang low, so as to be easily gathered. (15) And *their attendants* shall go round about unto them, with vessels of silver, and goblets: (16) the bottles shall be bottles of silver *shining like glass*; they shall determine the measure thereof *by their wish*. (17) And therein shall they be given to drink of a cup of wine, mixed with the water of Zenjebil,<sup>3</sup> (18) a fountain in *paradise* named Salsabil:<sup>4</sup> (19) and youths, which shall continue *for ever in their bloom*, shall go round to attend them; when thou seest them, thou shall think them *to be* scattered pearls: (20) and when thou lookest, there shalt thou behold delights, and a great kingdom. (21) Upon them *shall be* garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver: and their Lord shall give them to drink of a most pure liquor; *and shall say unto them*, (22) Verily this is your reward: and your endeavour is gratefully accepted. (23) Verily we have sent down unto thee the Korân, by a *gradual* revelation. Wherefore patiently wait the judgment of thy Lord; and obey not any wicked person or unbeliever among them. (24) And commemorate the name of thy Lord, in the morning, and in the evening: (25) and *during some part* of the night worship him, and praise him a long *part of the night*. (26) Verily these *men* love the transitory *life*, and leave behind them the heavy day of judgment. (27) We have created them, and have strengthened their

<sup>1</sup> It is related that Hasan and Hosein, Mohammed's grandchildren, on a certain time being both sick, the prophet, among others, visited them; and they wished Ali to make some vow to God for the recovery of his sons: whereupon Ali, and Fâtema, and Fidda, their maid-servant, vowed a fast of three days in case they did well: as it happened they did. This vow was performed with so great strictness, that the first day, having no provisions in the house, Ali was obliged to borrow three measures of barley of one Simeon, a Jew of Khaiber; one measure of which Fâtema ground the same, and baked five cakes of the meal; and they were set before them, to break their fast with after sunset: but a poor man coming to them, they gave all their bread to him, and passed the night without tasting any thing, except water. The next day, Fâtema made another measure into bread, for the same purpose; but an orphan begging some food, they chose to let him have it, and passed that night, as the first: and the third day they likewise gave their whole provision to a famished captive. Upon this occasion Gabriel descended with the chapter before us, and told Mohammed that God congratulated him on the virtues of his family.

<sup>2</sup> Because they shall not need the light of either. The word Zamharîr, here translated *moon*, properly signifies *extreme cold*: for which reason some understand the meaning of the passage to be, that in paradise there shall be felt no excess either of *heat*, or of *cold*.

<sup>3</sup> The word signifies *ginger*, which the Arabs delight to mix with the water they drink; and therefore the water of this fountain is supposed to have the taste of that spice.

<sup>4</sup> Signifies water which flows gently and pleasantly down the throat.

joints; and when we please, we will substitute *others* like unto them, in their stead. (28) Verily this *is* an admonition: and whoso willeth, taketh the way unto his Lord: (29) but ye shall not will, unless God willeth; for God is knowing *and* wise. (30) He leadeth whom he pleaseth into his mercy; but for the unjust hath he prepared a grievous punishment.

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#### 4.—*The Chapter entitled The Array; revealed at Medina.*

IN the Name of God, the Merciful, the Compassionate. (1) Whatever *is* in heaven and in earth celebrateth the praise of God; for he *is* mighty *and* wise. (2) O true believers, why do ye say that which ye do not?<sup>1</sup> (3) *It is* most odious in the sight of God, that ye say that which ye do not. (4) Verily God loveth those who fight for his religion in battle array, as though they *were* a well compacted building. (5) *Remember* when Moses said unto his people, O my people, why do ye injure me;<sup>2</sup> since ye know that I am the apostle of God *sent* unto you? And when they had deviated *from the truth*, God made their hearts to deviate *from the right way*; for God directeth not wicked people. (6) And when Jesus the son of Mary said, O children of Israel, verily I *am* the apostle of God *sent* unto you, confirming the law which *was delivered* before me, and bringing good tidings of an apostle who shall come after me, *and* whose name *shall be* Ahmed.<sup>3</sup> And when he produced unto them evident miracles, they said, This *is* manifest sorcery. (7) But who *is* more unjust than he who forgeth a lie against God, when he is invited unto Islam? And God directeth not the unjust people. (8) They seek to extinguish God's light with their mouths: but God will perfect his light, though the infidels be averse *thereto*. (9) *It is* he who hath sent his apostle with the direction, and the religion of truth, that he may exalt the same above every religion, although the idolators be averse *thereto*. (10) O true believers, shall I show you a merchandize which will deliver you from a painful torment *hereafter*?

<sup>1</sup> The commentators generally suppose these words to be directed to the Moslems, who, notwithstanding they had solemnly engaged to spend their lives and fortunes in defence of their faith, yet shamefully turned their backs at the battle of Ohod. They may however be applied to hypocrites of all sorts, whose actions contradict their words.

<sup>2</sup> Namely, By your disobedience; or by maliciously aspersing me?

<sup>3</sup> For Mohammed also bore the name of Ahmed; both names being derived from the same root, and nearly of the same signification. The Persian paraphrast, to support what is here alleged, quotes the following words of Christ, *I go to my Father, and the Paraclete shall come*: the Mohammedan doctors unanimously teaching, that by the Paraclete (or, as they chose to read it, the *Periclyte* or *Illustrious*), their prophet is intended, and no other.

(11) Believe in God and his apostle; and defend God's true religion with your substance, and in your own persons. This *will be* better for you, if ye knew *it*. (12) He will forgive you your sins, and will introduce you into gardens through which rivers flow, and agreeable habitations in gardens of perpetual abode. This *will be* great felicity. (13) And *ye shall obtain* other things which ye desire, *namely*, assistance from God, and a speedy victory. And do thou bear good tidings to the true believers. (14) O true believers, be ye the assistants of God; as Jesus the son of Mary said to the apostles, Who *will be* my assistants with respect to God? The apostles answered, We *will be* the assistants of God. So a part of the children of Israel believed, and a part believed not;<sup>1</sup> but we strengthened those who believed, above their enemy; wherefore they became victorious *over them*.

#### 5.—The Chapter entitled Lokman;<sup>2</sup> revealed at Mecca.<sup>3</sup>

IN the Name of God, the Merciful, the Compassionate. (1) A. L. M.<sup>4</sup> These are the signs of the wise book, (2) a direction, and a mercy unto the righteous; (3) who observe the appointed times of prayer, and give alms, and have firm

<sup>1</sup> Either by rejecting him, or by affirming him to be God, and the Son of God.

<sup>2</sup> The chapter is so entitled from a person of this name mentioned therein, of whom more immediately.

<sup>3</sup> Some except the third verse, beginning at these words, *Who observes the appointed times of prayer, and give alms*, etc. And others three verses, beginning at these words, *If all the trees in the earth were pens*, etc.

<sup>4</sup> There are twenty-nine chapters of the Korân, which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Mohammedans believe to be the peculiar marks of the Korân, and to conceal several profound mysteries, the certain understanding of which, the more intelligent confess has not been communicated to any mortal, their prophet only excepted. Notwithstanding which, some will take the liberty of guessing at their meaning by that species of Cabbala called by the Jews Notarikon, and suppose the letters to stand for as many words expressing the names and attributes of God, his works, ordinances, and decrees; and therefore these mysterious letters, as well as the verses themselves, seem in the Korân to be called signs. Others explain the intent of these letters from their nature or organ, or else from their value in numbers, according to another species of the Jewish Cabbala called Gematria; the uncertainty of which conjectures sufficiently appears from their disagreement. Thus, for example, five chapters, one of which is the second, begin with these letters, A. L. M., which some imagine to stand for *Allah latîf magîd*; God is gracious and to be glorified; or, *Ana li minni*, to me and from me, viz. belongs all perfection, and proceeds all good: or else for *Ana Allah âlam*, I am the most wise God, taking the first letter to mark the beginning of the first word, the second the middle of the second word, and the third the last of the third word; or for Allah, Gabriel, Mohammed, the author, revealer, and preacher of the Korân. Others say, that as the letter A belongs to the lower part of the throat, the first of the organs of speech; L to the palate, the middle organ; and M to the lips, which are the last organ; so these letters signify that God is the beginning, middle, and end, or ought to be praised in the beginning, middle, and end, of all our words and actions: or, as the total value of those three letters in numbers is seventy-one, they signify that in the space of so many years, the religion preached in the Korân should be fully established.—*Preliminary Discourse*, sect. iii.

assurance in the life to come: (4) these are directed by their Lord, and they shall prosper. (5) There is a man who purchaseth a ludicrous story,<sup>1</sup> that he may seduce *men* from the way of God, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment. (6) And when our signs are rehearsed unto him, he disdainfully turneth his back as though he heard them not, as though there were a deafness in his ears: wherefore denounce unto him a grievous punishment. (7) But they who shall believe and work righteousness, shall enjoy gardens of pleasure: (8) they shall continue therein for ever: *this is* the certain promise of God; and he *is* the mighty, the wise. (9) He hath created the heavens without visible pillars to sustain them, and thrown on the earth *mountains* firmly rooted, lest it should move with you;<sup>2</sup> and he hath replenished the same with all kinds of beasts: and we send down rain from heaven, and cause every kind of noble *vegetable* to spring forth therein. (10) This is the creation of God: show me now what they have created, who *are worshipped* besides him? verily the ungodly are in a manifest error. (11) We heretofore bestowed wisdom on Lokmân,<sup>3</sup> and commanded him, saying, Be thou thankful unto God: for who-

<sup>1</sup> That is, Vain and silly fables. The passage was revealed, it is said, on occasion of al Nodar Ebn al Hareth, who, having brought from Persia the romance of Rostam and Isfandiyar, the two heroes of that country, recited it in the assemblies of the Khoreish, highly extolling the power and splendour of the ancient Persian kings, and preferring their stories to those of Ad and Thamud, David and Solomon, and the rest which are told in the Korân. Some say that al Nodar bought singing girls, and carried them to those who were inclined to become Moslems, to divert them from their purpose by songs and tales.

<sup>2</sup> A learned writer, in his notes on this passage, says the original word *rawdsiya*, which the commentators in general will have to signify, *stable mountains*, seems properly to express the Hebrew word *mechonim*, i.e. *bases* or *foundations*; and therefore he thinks the Korân has here translated that passage of the Psalms, *He laid the foundations of the earth, that it should not be moved for ever*. This is not the only instance which might be given, that the Mohammedan doctors are not always the best interpreters of their own scriptures.

<sup>3</sup> The Arab writers say, that Lokmân was the son of Baûra, who was the son or grandson of a sister or aunt of Job; and that he lived several centuries, and to the time of David, with whom he was conversant in Palestine. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion (whence some call him an Ethiopian), with thick lips, and splay feet: but in return, he received from God wisdom and eloquence in a great degree; which some pretend were given him in a vision, on his making choice of wisdom preferably to the gift of prophecy, either of which were offered him. The generality of the Mohammedans, therefore, hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained his liberty on the following occasion. His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all; at which his master being surprised, asked him how he could eat so nauseous a fruit? To which he replied, it was no wonder that he should for once accept a bitter fruit from the same hand from which he had received so many favours. The commentators mention several quick repartees of Lokmân, which, together with the circumstances above-mentioned, agree so well with what Maximus Planudes has written of Esop, that from thence, and from the fables attributed to Lokmân by the orientals, the latter has been generally thought to be no other than the Esop of the Greeks. However that be (for I think the matter will bear a dispute), I am of opinion that Planudes borrowed great part of his life of Esop from the traditions he met with in the East concerning Lokmân, concluding them to have been the same person, because they were both

ever is thankful, shall be thankful to *the advantage* of his own soul; and if any shall be unthankful, verily God is self-sufficient, and worthy to be praised. (12) And *remember* when Lokmân said unto his son,<sup>1</sup> as he admonished him, O my son, give not a partner unto God; for polytheism *is* a great impiety. (13) We have commanded man concerning his parents<sup>2</sup> (his mother carrieth him *in her womb* with weakness and faintness, and he is weaned in two years), *saying*, Be grateful unto me, and to thy parents. Unto me shall all come *to be judged*. (14) But if *thy parents* endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge, obey them not: bear them company in this world in what shall be reasonable;<sup>3</sup> but follow the way of him who sincerely turneth unto me.<sup>4</sup> Hereafter unto me shall ye return, and then will I declare unto you that which ye have done. (15) O my son, verily *every matter, whether good or bad*, though it be of the weight of a grain of mustard-seed, and be *hidden* in a rock, or in the heavens, or in the earth, God will bring the same *to light*; for God *is* clear-sighted and knowing. (16) Oh my son, be constant at prayer, and command that which is just, and forbid that which is evil: and be patient under the *afflictions* which shall befall thee; for this *is* a duty absolutely incumbent *on all men*. (17) Distort not thy face *out of contempt* to men, neither walk in the earth with insolence; for God loveth no arrogant, vain-glorious person. (18) And be moderate in thy pace; and lower thy voice; for the most ungrateful of *all* voices surely *is* the voice of asses.<sup>5</sup> (19) Do ye not see that God hath subjected whatever is in heaven and on earth to your service, and hath abundantly poured on you his favours, *both outwardly and inwardly*?<sup>6</sup> *There are* some who dispute concerning God without knowledge, and without a direction, and without an enlightening book. (20) And when it is said unto them, Follow that which God hath revealed, they answer, Nay, we will

slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another; for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers.

<sup>1</sup> Whom some name Anâm (which comes pretty near the Ennus of Planudes), some Ashcan, and others Mathan.

<sup>2</sup> The two verses which begin at these words, and end with the following, viz. *And then will I declare unto you that which ye have done*, are no part of Lokmân's advice to his son, but are inserted by way of parenthesis, as very pertinent and proper to be repeated here, to show the heinousness of idolatry: they are to be read (excepting some additions) in the twenty-ninth chapter, and were originally revealed on account of Saad Ebn Abi Wakkâs.

<sup>3</sup> That is, Show them all deference and obedience, so far as may be consistent with thy duty towards God.

<sup>4</sup> The person particularly meant here was Abu Becr, at whose persuasion Saad had become a Moslem.

<sup>5</sup> To the braying of which animal the Arabs liken a loud and disagreeable voice.

<sup>6</sup> That is, All kinds of blessings, regarding as well the mind as the body.

follow that which we found our fathers to practise. What, though the devil invite them to the torment of hell? (21) Whosoever resigneth himself unto God, being a worker of righteousness, taketh hold on a strong handle; and unto God *belongeth* the issue of *all* things. (22) But whoever shall be an unbeliever, let not his unbelief grieve thee: unto us shall they return; then will we declare unto them that which they have done, for God knoweth the innermost parts of the breasts of *men*. (23) We will suffer them to enjoy *this world* for a little while: afterwards we will drive them to a severe punishment. (24) If thou ask them who hath created the heavens and the earth, they will surely answer, God. Say, God be praised! but the greater part of them do not understand. (25) Unto God *belongeth* whatever *is* in heaven and earth: for God *is* the self-sufficient, the praise-worthy. (26) If whatever trees *are* in the earth *were* pens, and he should after that swell the sea into seven seas of *ink*, the words of God would not be exhausted:<sup>1</sup> for God *is* mighty *and* wise. (27) Your creation and your resuscitation are but as *the creation and resuscitation of one soul*:<sup>2</sup> verily God *both* heareth *and* seeth. (28) Dost thou not see that God causeth the night to succeed the day, and causeth the day to succeed the night, and compelleth the sun and the moon to serve you? Each of those *luminaries* hasteneth *in its course* to a determined period: and God *is* well acquainted with that which ye do. (29) This *is declared concerning the divine knowledge and power*, for that God is the true Being, and for that whatever ye invoke, besides him, *is* vanity; and for that God is the high, the great *God*. (30) Dost thou not see that the ships run in the sea, through the favour of God, that he may show you of his signs? Verily herein *are* signs unto every patient, grateful person. (31) When waves cover them, like overshadowing *clouds*, they call upon God, exhibiting the pure religion unto him; but when he bringeth them safe to land, *there is* of them who halteth *between the true faith and idolatry*. Howbeit, none rejecteth our signs, except every perfidious, ungrateful person. (32) O men, fear your Lord, and dread the day whereon a father shall not make satisfaction for his son, neither shall a son make satisfaction for his father at all: (33) the promise of God is assuredly true. Let not this present life, therefore, deceive you: neither let the deceiver<sup>3</sup> deceive you concerning God. (34) Verily the knowledge of the hour of *judgment* is with God; and he causeth the rain to

<sup>1</sup> This passage is said to have been revealed in answer to the Jews, who insisted that all knowledge was contained in the law.

<sup>2</sup> God being able to produce a million of worlds by the single word *Kum*, i.e. *Be*, and to raise the dead in general by the single word *Kum*, i.e. *Arise*.

<sup>3</sup> Namely, The devil.



descend at his own appointed time; and he knoweth what is in the wombs of females. No soul knoweth what it shall gain on the morrow; neither doth any soul know in what land it shall die:<sup>1</sup> but God is knowing and fully acquainted with all things.

### 6.—The Chapter entitled Joseph;<sup>2</sup> revealed at Mecca.

In the Name of God, the Merciful, the Compassionate. (1) AL. R.<sup>3</sup> These are the signs of the perspicuous book; (2) which we have sent down written in the Arabic tongue, that, peradventure, ye might understand. (3) We relate unto thee a most excellent history, by revealing unto thee this Korân,<sup>4</sup> whereas thou wast before one of the negligent.<sup>5</sup> (4) When Joseph said unto his father,<sup>6</sup> O my father, verily I saw in my dream eleven stars,<sup>7</sup> and the sun and the moon; I saw them make obeisance unto me: (5) Jacob said, O my child, tell not thy vision to thy brethren, lest they devise some plot against thee;<sup>8</sup> for the devil is a professed enemy unto man: (6) and thus, according to thy dream, shall

<sup>1</sup> In this passage five things are enumerated which are known to God alone, viz. The time of the day of judgment; the time of rain; what is forming in the womb, as whether it be male or female, etc.; what shall happen on the morrow; and where any person shall die. These the Arabs, according to a tradition of their prophet, call *the five keys of secret knowledge*. The passage, it is said, was occasioned by al Hareth Ebn Amru, who propounded questions of this nature to Mohammed.

As to the last particular, al Beidâwi relates the following story. The angel of death passing once by Solomon in a visible shape, and looking at one who was sitting with him, the man asked who he was, and upon Solomon's acquainting him that he was the angel of death, said, He seems to want me; wherefore order the wind to carry me from hence into India: which being accordingly done, the angel said to Solomon, I looked so earnestly at the man out of wonder; because I was commanded to take his soul in India, and found him with thee in Palestine.

<sup>2</sup> The Koreish, thinking to puzzle Mohammed, at the instigation, and by the direction, of certain Jewish Rabbins, demanded of him how Jacob's family happened to go down into Egypt; and that he would relate to them the history of Joseph, with all its circumstances: whereupon he pretended to have received this chapter from heaven, containing the story of that patriarch. It is said, however, to have been rejected by two Mohammedan sects, branches of the Khârejites, called the Ajâredites and Maimûniâns, as apocryphal and spurious.

<sup>3</sup> See note 4, p. 6.

<sup>4</sup> Or this particular chapter. For the word *Korân*, as has been elsewhere observed, probably signifying no more than a *reading*, or *lecture*, is often used to denote, not only the whole volume, but any distinct chapter or section of it.

<sup>5</sup> That is, So far from being acquainted with the story, that it never so much as entered into thy thoughts: a certain argument, says al Beidâwi, that it must have been revealed to him from heaven.

<sup>6</sup> Who was Jacob, the son of Isaac, and the son of Abraham.

<sup>7</sup> The commentators give us the names of these stars (which I think it needless to trouble the reader with), as Mohammed repeated them, at the request of a Jew, who thought to entrap him by the question.

<sup>8</sup> For they say, Jacob, judging that Joseph's dream portended his advancement above the rest of the family, justly apprehended his brethren's envy might tempt them to do him some mischief.

thy Lord choose thee, and teach thee the interpretation of *dark sayings*,<sup>1</sup> and he shall accomplish his favour upon thee and upon the family of Jacob, as he hath formerly accomplished it upon thy fathers Abraham and Isaac: for thy Lord ~~is~~ knowing and wise. (7) Surely in *the history of Joseph* and his brethren there are signs of *God's providence* to the inquisitive; (8) when they said to one another, Joseph and his brother<sup>2</sup> are dearer to our father than we, who are the greater number: our father certainly maketh a wrong judgment. (9) *Wherefore* slay Joseph, or drive him into some *distant or desert part of the earth*, and the face of your father shall be cleared towards you;<sup>3</sup> and ye shall afterwards be people of integrity. (10) One of them<sup>4</sup> spoke and said; Slay not Joseph, but throw him to the bottom of the well; and some travellers will take him up, if ye do *this*. (11) They said unto Jacob, O father, why dost thou not intrust Joseph with us, since we are sincere *well-wishers* unto him? (12) Send him with us to-morrow, *into the field*, that he may divert himself, and sport,<sup>5</sup> and we will be his guardians. (13) Jacob answered, It grieveth me that ye take him away; and I fear lest the wolf devour him,<sup>6</sup> while ye are negligent of him. (14) They said, surely if the wolf devour him, when there are so many of us, we shall be weak indeed.<sup>7</sup> (15) And when they had carried him with them, and agreed to set him at the bottom of the well,<sup>8</sup> *they executed their design*: and we sent a revelation unto

<sup>1</sup> That is, of dreams; or, as others suppose, of the profound passages of scripture, and all difficulties respecting either religion or justice.

<sup>2</sup> Namely, Benjamin; his brother by the same mother.

<sup>3</sup> Or, he will settle his love wholly upon you, and ye will have no rival in his favour.

<sup>4</sup> This person, as some say, was Judah, the most prudent and noble-minded of them all; or, according to others, Reuben, whom the Mohammedan writers call Rubil. And both these opinions are supported by the account of Moses, who tells us, that Reuben advised them not to kill Joseph, but to throw him into a pit privately, intending to release him; and that afterwards Judah, in Reuben's absence, persuaded them not to let him die in a pit, but to sell him to the Ishmaelites.

<sup>5</sup> Some copies read, in the first person plural, *that we may divert ourselves*, etc.

<sup>6</sup> The reason why Jacob feared this beast in particular, as the commentators say, was either because the land was full of wolves; or else because Jacob had dreamed he saw Joseph devoured by one of those creatures.

<sup>7</sup> That is, It will be an instance of extreme weakness and folly in us, and we shall be justly blamed for his loss.

<sup>8</sup> This well, say some, was a certain well near Jerusalem, or not far from the river Jordan; but others call it the well of Egypt, or Midian. The commentators tell us, that when the sons of Jacob had gotten Joseph with them in the field, they began to abuse and beat him so unmercifully, that they had killed him, had not Judah, on his crying out for help, insisted on the promise they had made not to kill him, but to cast him into the well. Whereupon they let him down a little way; but as he held by the sides of the well, they bound him, and took off his inner garment, designing to stain it with blood, to deceive their father. Joseph begged hard to have his garment returned him, but to no purpose; his brothers telling him, with a sneer, that the eleven stars, and the sun and the moon, might clothe him and keep him company. When they had let him fall thence to the bottom, and there being water in the well (though the scripture says the contrary), he was obliged to get upon a stone, on which he stood weeping, the angel Gabriel came to him with the revelation mentioned immediately.

him,<sup>1</sup> *saying*, Thou shalt *hereafter* declare this their action unto them; and they shall not perceive *thee to be Joseph*. (16) And they came to their father at even, weeping, (17) *and* said, Father, we went and ran races with one another,<sup>2</sup> and we left Joseph with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we speak the truth. (18) And they produced his inner garment *stained* with false blood. *Jacob* answered, Nay, but ye yourselves have contrived the thing for your own sakes:<sup>3</sup> however patience is most becoming, and God's assistance is to be implored *to enable me to support the misfortune* which ye relate. (19) And certain travellers<sup>4</sup> came, and sent one<sup>5</sup> to draw water for them; and he let down his bucket,<sup>6</sup> and said, Good news!' this is a youth. And they concealed him,<sup>7</sup> *that they might sell him* as a piece of merchandize: but God knew that which they did. (20) And they sold him for a mean price, for a few pence,<sup>8</sup> and valued him lightly. (21) And the Egyptian who bought him<sup>10</sup> said to his

<sup>1</sup> Joseph being then but seventeen years old, Al Beidawi observes that herein he resembled John the Baptist and Jesus, who were also favoured with the divine communication very early. The commentators pretend that Gabriel also clothed him in the well with a garment of silk of paradise. For they say that when Abraham was thrown into the fire, by Nimrod, he was stripped; and that Gabriel brought this garment and put it on him; and that from Abraham it descended to Jacob, who folded it up, and put it into an amulet, which he hung about Joseph's neck, whence Gabriel drew it out.

<sup>2</sup> These races they used by way of exercise; and the commentators generally understand here that kind of race wherein they also showed their dexterity in throwing darts, which is still used in the East.

<sup>3</sup> This Jacob had reason to suspect, because when the garment was brought to him, he observed that though it was bloody, yet it was not torn.

<sup>4</sup> Namely, A caravan or company travelling from Midian to Egypt, who rested near the well, three days after Joseph had been thrown into it.

<sup>5</sup> The commentators are so exact as to give us the name of this man, who, as they pretend, was Malec Ebn Dhôr, of the tribe of Khozââb.

<sup>6</sup> And Joseph, making use of the opportunity, took hold of the cord, and was drawn up by the man.

<sup>7</sup> The original words are *Ya boshra*: the latter of which some take for the proper name of the water-drawer's companion, whom he called to his assistance; and then they must be translated, O Boshra. (Savary's translation agrees with Sale's.)

<sup>8</sup> The expositors are not agreed whether the pronoun *they* relates to Malec and his companions, or to Joseph's brethren. They who espouse the former opinion say, that those who came to draw water concealed the manner of their coming by him from the rest of the caravan, that they might keep him to themselves; pretending that some people of the place had given him to them to sell for them in Egypt. And they who prefer the latter opinion tell us, that Judah carried victuals to Joseph every day while he was in the well, but not finding him there on the fourth day, he acquainted his brothers with it: whereupon they all went to the caravan and claimed Joseph as their slave, he not daring to discover that he was their brother, lest something worse should befall him; and at length they agreed to sell him to them.

<sup>9</sup> Namely, twenty, or twenty-two *dirhems*, and those not full weight neither; for having weighed one ounce of silver only, the remainder was paid by tale, which is the most unfair way of payment.

<sup>10</sup> His name was Kitfir, or Itfir (a corruption of Potiphar); and he was a man of great consideration, being superintendent of the royal treasury.

The commentators say, that Joseph came into his service at seventeen, and lived with him thirteen years, and that he was made prime minister in the thirty-third year of his age, and died at a hundred and twenty.

wife,<sup>1</sup> Use him honourably; peradventure he may be serviceable to us, or we may adopt him for our son.<sup>2</sup> Thus did we prepare an establishment for Joseph in the earth, and we taught him the interpretation of *dark sayings*: for God is well able to effect his purpose; but the greater part of men do not understand. (22) And when he had attained his age of strength, we bestowed on him wisdom, and knowledge; for thus do we recompense the righteous. (23) And she, in whose house he was, desired him to lie with her; and she shut the doors and said, Come hither. He answered, God forbid! verily my lord<sup>3</sup> hath made my dwelling *with him* easy; and the ungrateful shall not prosper. (24) But she resolved within herself to *enjoy* him, and he would have resolved to *enjoy* her, had he not seen the evident demonstration of his Lord.<sup>4</sup> So we turned away evil and filthiness from him, because he was one of our sincere servants. (25) And they ran to *get one before the other* to the door;<sup>5</sup> and she rent his inner garment behind. And they met her lord at the door. She said, What *shall be* the reward of him who seeketh to *commit* evil in thy family, but imprisonment, and a painful punishment? (26) And Joseph said, She asked me to lie with her. And a witness of her family<sup>6</sup> bore witness, *saying*, If his garment be rent before, she speaketh truth, and he is a liar, (27) but if his garment be rent behind, she lieth, and he is a speaker of truth. (28) And when *her husband* saw that his garment was torn behind, he said, This is a cunning contrivance of your *sex*; for surely your cunning is great. (29) O Joseph, take no farther notice of this *affair*: and thou, O woman, ask pardon for thy crime; for thou art a

They who suppose that Joseph was twice sold, differ as to the price the Egyptians paid for him: some saying it was twenty *dinārs* of gold, a pair of shoes, and two white garments; and others, that it was a large quantity of silver, or of gold.

<sup>1</sup> Some call her Rail: but the name she is best known by, is that of Zoleikha.

<sup>2</sup> Kitfir having no children. It is said that Joseph gained his master's good opinion so suddenly by his countenance, which Kitfir, who, they pretend, had great skill in physiognomy, judged to indicate his prudence, and other good qualities.

<sup>3</sup> Namely, Kitfir. But others understand it to be spoken of God.

<sup>4</sup> That is, had he not seriously considered the filthiness of whoredom, and the great guilt thereof. Some, however, suppose that the words mean some miraculous voice or apparition, sent by God to divert Joseph from executing the criminal thoughts which began to possess him. For they say, that he was so far tempted with his mistress's beauty and enticing behaviour, that he sat in her lap, and even began to undress himself, when a voice called to him, and bid him beware of her; but he taking no notice of this admonition, though it was repeated three times, at length the angel Gabriel, or, as others will have it, the figure of his master, appeared to him: but the more general opinion is that it was the apparition of his father Jacob, who bit his fingers' ends, or, as some write, struck him on the breast, whereupon his lubricity passed out at the ends of his fingers.

For this fable, so injurious to the character of Joseph, the Mohammedans are obliged to their old friends the Jews, who imagine that he had a design to lie with his mistress, from these words of Moses, *And it came to pass—that Joseph went into the house to do his business, etc.*

<sup>5</sup> He flying from her, and she running after to detain him.

<sup>6</sup> Namely, A cousin of hers, who was then a child in the cradle.

guilty person. (30) And certain women said *publicly*<sup>1</sup> in the city, The nobleman's wife asked her servant to lie with her; he hath inflamed her breast with his love; and we perceive her *to be* in manifest error. (31) And when she heard of their subtle behaviour, she sent unto them,<sup>2</sup> and prepared a banquet for them, and she gave to each of them a knife; and she said *unto Joseph*, Come forth unto them. And when they saw him, they praised him greatly;<sup>3</sup> and they cut their own hands,<sup>4</sup> and said, O God! this is not a mortal; he is no other than an angel, deserving the highest respect. (32) And *his mistress* said, This is he, for whose sake ye blamed me: I asked him to lie with me, but he constantly refused. But if he do not perform that which I command him, he shall surely be cast into prison, and he shall be made *one* of the contemptible. (33) *Joseph* said, O Lord, a prison is more eligible unto me than *the crime* to which they invite me; but unless thou turn aside their snares from me, I shall youthfully incline unto them, and I shall become *one* of the foolish. (34) Wherefore his Lord heard him, and turned aside their snare from him; for he *both* heareth *and* knoweth. (35) And it seemed good unto them<sup>5</sup> *even* after they had seen the signs of *innocency*, to imprison him for a time. (36) And there entered into the prison with him two *of the king's* servants.<sup>6</sup> One of them<sup>7</sup> said, It seemed to me *in my dream* that I pressed wine *out of grapes*. And the other said, It seemed unto me *in my dream* that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of *our dreams*, for we perceive that

<sup>1</sup> These women, whose tongues were so free with Zoleikha's character on this occasion, were five in number, and the wives of so many of the king's chief officers, viz. his chamberlain, his butler, his baker, his jailor, and his herdsman.

<sup>2</sup> The number of all the women invited was forty, and among them were the five ladies abovementioned.

<sup>3</sup> The old Latin translators have strangely mistaken the sense of the original word *acbar-nah*, which they render *menstruated sunt*; and then rebuke Mohammed for the indecency, crying out demurely in the margin, *O fœdum et obœcœnum prophetam!* Erpenius thinks that there is not the least trace of such a meaning in the word; but he is mistaken; for the verb *cabara* in the fourth conjugation, which is here used, has that import, though the subjoining of the pronoun to it here (which possibly the Latin translators did not observe) absolutely overthrows that interpretation.

<sup>4</sup> Through extreme surprise at the wonderful beauty of Joseph; which surprise Zoleikha foreseeing, put knives into their hands, on purpose that this accident might happen. Some writers observed, on occasion of this passage, that it is customary in the East for lovers to testify the violence of their passion by cutting themselves, as a sign that they would spend their blood in the service of the person beloved; which is true enough, but I do not find that any of the commentators suppose these Egyptian ladies had any such design.

<sup>5</sup> That is, to Kitfir and his friends. The occasion of Joseph's imprisonment is said to be either that they suspected him to be guilty, notwithstanding the proofs which had been given of his innocence; or else that Zoleikha desired it, feigning, to deceive her husband, that she wanted to have Joseph removed from her sight, till she could conquer her passion by time; though her real design was to force him to compliance.

<sup>6</sup> Namely, His chief butler and baker; who were accused of a design to poison him.

<sup>7</sup> Namely, the butler.

thou art a beneficent person. (37) *Joseph* answered, No food, wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof, before it come unto you,<sup>1</sup> This *knowledge is a part of* that which my Lord hath taught me; for I have left the religion of people who believe not in God, and who deny the life to come; (38) and I follow the religion of my fathers, Abraham, and Isaac, and Jacob. It is not *lawful* for us to associate anything with God. This *knowledge of the divine unity hath been given us* of the bounty of God towards us, and towards mankind; but the greater part of men are not thankful. (39) O my fellow-prisoners, are sundry lords better, or the only true and mighty God? (40) Ye worship not, besides him, other than the names which ye have named,<sup>2</sup> ye and your fathers, concerning which God hath sent down no authoritative proof: yet judgment *belongeth* unto God alone; *who* hath commanded that ye worship none besides him. This is the right religion; but the greater part of men know *it* not. (41) O my fellow-prisoners, verily the one of you shall serve wine unto his lord, *as formerly*; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed, concerning which ye seek to be informed. (42) And *Joseph* said unto him whom he judged to be the person who should escape of the two, Remember me in the presence of thy lord. But the devil caused him to forget to make mention of *Joseph* unto his lord;<sup>3</sup> wherefore he remained in the prison some years.<sup>4</sup> (43) And the king of *Egypt*<sup>5</sup> said, Verily, I saw *in my dream* seven fat kine, which seven lean kine devoured, and seven green ears of *corn*, and other *seven* withered *ears*. (44) O nobles, expound my vision unto me, if ye be *able to* interpret a vision. (45) They answered, *They are* confused dreams, neither are we skilled in the interpretation of *such kind of* dreams. (46) And *Joseph's fellow-prisoner* who had been delivered, said (for he remembered *Joseph* after

<sup>1</sup> The meaning of this passage seems to be, either that *Joseph*, to show he used no arts of divination or astrology, promises to interpret their dreams to them immediately, even before they should eat a single meal; or else, he here offers to prophesy to them beforehand, the quantity of the victuals which should be brought them, as a taste of his skill.

<sup>2</sup> That is, concerning the idols and imaginary objects of your worship, to which ye wickedly give the names, attributes, and honour due to the only true God.

<sup>3</sup> According to the explication of some, who take the pronoun *him* to relate to *Joseph*, this passage may be rendered, *But the devil caused him (i.e. Joseph) to forget to make his application unto his Lord*; and to beg the good offices of his fellow-prisoner for his deliverance, instead of relying on God alone, as it became a prophet, especially, to have done.

<sup>4</sup> The original word signifying any number from three to nine, or ten, the common opinion is that *Joseph* remained in prison seven years; though some say he was confined no less than twelve years.

<sup>5</sup> This prince, as the oriental writers generally agree, was Riyân, the son of al Walid, the Amalekite, who was converted by *Joseph* to the worship of the true God, and died in the lifetime of that prophet. But some pretend that the Pharaoh of *Joseph* and of *Moses* were one and the same person, and that he lived (or rather reigned) four hundred years.

a certain space of time), I will declare unto you the interpretation thereof; wherefore let me go unto *the person who will interpret it unto me.* (47) *And he went to the prison, and said, O Joseph, thou man of veracity, teach us the interpretation of seven fat kine, which seven lean kine devoured; and of seven green ears of corn, and other seven withered ears, which the king saw in his dream; that I may return unto the men who have sent me, that peradventure they may understand the same.* (48) *Joseph answered, Ye shall sow seven years as usual: and the corn which ye shall reap, do ye leave in its ear,*<sup>1</sup> *except a little whereof ye may eat.* (49) *Then shall there come, after this, seven grievous years of famine, which shall consume what ye shall have laid up as a provision for the same, except a little which ye shall have kept.* (50) *Then shall there come, after this a year wherein men shall have plenty of rain,*<sup>2</sup> *and wherein they shall press wine and oil.* (51) *And when the chief butler had reported this, the king said, Bring him unto me. And when the messenger came unto Joseph, he said, Return unto thy Lord, and ask of him, what was the intent of the women who cut their hands;*<sup>3</sup> *for my Lord well knoweth the snare which they laid for me.*<sup>4</sup> (52) *And when the women were assembled before the king, he said unto them, What was your design, when ye solicited Joseph to unlawful love? They answered, God be praised! we know not any ill of him. The nobleman's wife said, Now is the truth become manifest: I solicited him to lie with me; and he is one of those who speak truth.* (53) *And when Joseph was acquainted therewith, he said, This discovery hath been made, that my lord might know that I was not unfaithful unto him in his absence, and that God directeth not the plot of the deceivers.* [XIII.] (54) *Neither do I absolutely justify myself:*<sup>5</sup> *since every soul is prone unto evil, except those on whom my Lord shall show mercy; for my Lord is*

<sup>1</sup> To preserve it from the weevil.

<sup>2</sup> Notwithstanding what some ancient authors write to the contrary, it often rains in winter in the lower Egypt, and even snow has been observed to fall at Alexandria, contrary to the express assertion of Seneca. In the upper Egypt, indeed, towards the cataracts of Nile, it rains very seldom. Some, however, suppose that the rains here mentioned are intended of those which should fall in Ethiopia, and occasion the swelling of the Nile, the great cause of the fertility of Egypt; or else of those which should fall in the neighbouring countries, which were also afflicted with famine during the same time.

<sup>3</sup> Joseph, it seems, cared not to get out of prison, till his innocence was publicly known and declared. It is observed by the commentators, that Joseph does not bid the messenger move the king to inform himself of the truth of the affair, but bids him directly to ask the king, to incite him to make enquiry with the greater earnestness. They also observe that Joseph takes care not to mention his mistress, out of respect and gratitude for the favours he had received while in her house.

<sup>4</sup> Endeavouring, both by threats and persuasions, to entice me to commit folly with my mistress.

<sup>5</sup> According to a tradition of Ebn Abbás, Joseph had no sooner spoken the foregoing words, asserting his innocency, than Gabriel said to him, *What! not when thou wast deliberating to lie with her?* Upon which Joseph confessed his frailty.

gracious and merciful. (55) And the king said, Bring him unto me: I will take him into my own peculiar service. And when *Joseph was brought unto the king*, and he had discoursed with him, he said, Thou art this day firmly established with us, *and shalt be intrusted with our affairs.*<sup>1</sup> (56) *Joseph* answered, Set me over the storehouses of the land; for I *will be* a skilful keeper thereof. (57) Thus did we establish Joseph in the land, that he might provide himself a dwelling therein, where he pleased. We bestow our mercy on whom we please, and we suffer not the reward of the righteous to perish: (58) and certainly the reward of the next life is better, for those who believe, and fear God. (59) Moreover, Joseph's brethren came,<sup>2</sup> and went in unto him; and he knew them, but they knew not him. (60) And when he had furnished them with their provisions, he said, Bring unto me your brother,

<sup>1</sup> The commentators say, that Joseph being taken out of prison, after he had washed and changed his clothes, was introduced to the king, whom he saluted in the Hebrew tongue, and on the king's asking what language that was, he answered, that it was the language of his fathers. The prince, they say, understood no less than seventy languages, in every one of which he discoursed with Joseph, who answered him in the same; at which the king greatly marvelling, desired him to relate his dream, which he did, describing the most minute circumstances: whereupon the king placed Joseph by him on the throne, and made him his Wazir or chief minister. Some say that his master Kitfir dying about this time, he not only succeeded him in his place, but, by the king's command, married the widow, his late mistress, whom he found to be a virgin, and who bore him Ephraim and Manassees. So that according to this tradition, she is the same woman who is called Asenath by Moses. This supposed marriage, which authorized their amours, probably encouraged the Mohammedan divines to make use of the loves of Joseph and Zoleikha, as an allegorical emblem of the spiritual love between the Creator and the creature, God and the soul; just as the Christians apply the Song of Solomon to the same mystical purpose.

<sup>2</sup> Joseph, being made Wazir, governed with great wisdom; for he not only caused justice to be impartially administered, and encouraged the people to industry and the improvement of agriculture, during the seven years of plenty, but began and perfected several works of great benefit; the natives at this day ascribing to the patriarch Joseph almost all the ancient works of public utility throughout the kingdom; as particularly the rendering the province of al Feyyûm, from a standing pool or marsh, the most fertile and best cultivated land in all Egypt. When the years of famine came, the effects of which were felt not only in Egypt, but in Syria and the neighbouring countries, the inhabitants were obliged to apply to Joseph for corn, which he sold to them, first for their money, jewels, and ornaments, then for their cattle and lands, and at length for their persons; so that all the Egyptians in general became slaves to the king, though Joseph, by his consent, soon released them, and returned them their substance. The dearth being felt in the land of Canaan, Jacob sent all his sons, except only Benjamin, into Egypt for corn. On their arrival, Joseph (who well knew them), asked them who they were, saying he suspected them to be spies, but they told him they came only to buy provisions, and that they were all the sons of an ancient man, named Jacob, who was also a prophet. Joseph then asked how many brothers there were of them; they said, Twelve; but that one of them had been lost in a desert. Upon which he inquired for the eleventh brother, there being no more than ten of them present. They said, he was a lad, and with their father, whose fondness for him would not suffer him to accompany them in their journey. At length Joseph asked them, whom they had to vouch for their veracity; but they told him they knew no man who could vouch for them in Egypt. Then, replied he, one of you shall stay behind with me as a pledge, and the others may return home with their provisions; and when ye come again, ye shall bring your younger brother with you, that I may know ye have told me the truth. Whereupon, it being in vain to dispute the matter, they cast lots who should stay behind, and the lot fell upon Simeon. When they departed, Joseph gave each of them a camel, and another for their brother.



*the son of your father; do ye not see that I give full measure, and that I am the most hospitable receiver of guests? (61) But if ye bring him not unto me, there shall be no corn measured unto you from me, neither shall ye approach my presence. (62) They answered, We will endeavour to obtain him of his father, and we will certainly perform what thou requirest. (63) And Joseph said to his servants, Put their money,<sup>1</sup> which they have paid for their corn into their sacks, that they may perceive it, when they shall be returned to their family: peradventure they will come back unto us. (64) And when they were returned unto their father, they said, O father, it is forbidden to measure out corn unto us any more, unless we carry our brother Benjamin with us: wherefore send our brother with us, and we shall have corn measured unto us; and we will certainly guard him from any mischance. (65) Jacob answered, Shall I trust him with you with any better success than I trusted your brother Joseph with you heretofore? But God is the best guardian; and he is the most merciful of those that show mercy. (66) And when they opened their provision, they found their money had been returned unto them; and they said, O father, what do we desire farther? this our money hath been returned unto us; we will therefore return, and provide corn for our family: we will take care of our brother; and we shall receive a camel's burden more than we did the last time. This is a small quantity.<sup>2</sup> (67) Jacob said, I will by no means send him with you, until ye give me a solemn promise, and swear by God that ye will certainly bring him back unto me, unless ye be encompassed by some inevitable impediment. And when they had given him their solemn promise, he said, God is witness of what we say. (68) And he said, My sons, enter not into the city by one and the same gate; but enter by different gates. But this precaution will be of no advantage unto you against the decree of God; for judgment belongeth unto God alone; in him do I put my trust, and in him let those confide who seek in whom to put their trust. (69) And when they entered the city, as their father had commanded them, it was of no advantage unto them against the decree of God; and the same served only to satisfy the desire of Jacob's soul, which he had charged them to perform: for he was endued with knowledge of that which we had taught him; but the greater part of men do not understand. (70) And when they*

<sup>1</sup> The original word signifying not only money, but all goods bartered or given in exchange for other merchandize, some commentators tell us, that they paid for their corn, not in money, but in shoes and dressed skins.

<sup>2</sup> The meaning may be, either that the corn they now brought was not sufficient for the support of their families, so that it was necessary for them to take another journey; or else, that a camel's load more or less was but a trifle to the king of Egypt. Some suppose these to be the words of Jacob, declaring it was too mean a consideration to induce him to part with his son.

entered into the presence of Joseph, he received his brother *Benjamin* as his guest, and said, Verily I am thy brother :<sup>1</sup> be not therefore afflicted for that which they have committed *against us*. (71) And when he had furnished them with their provisions, he put *his cup*<sup>2</sup> in his brother *Benjamin's* sack. Then a crier cried *after them, saying*, O company of travellers, ye are surely thieves. (72) They said (and turned back unto them), What *is it* that ye miss? (73) They answered, We miss the prince's cup : and unto him who shall produce it, *shall be given* a camel's load of corn, and I *will be* surety for the same. (74) *Joseph's brethren* replied, By God, ye do well know, that we come not to act corruptly in the land,<sup>3</sup> neither are we thieves. (75) *The Egyptians* said, What shall be the reward of him, *who shall appear to have stolen the cup*, if ye be found liars? (76) *Joseph's brethren* answered, As to the reward of him, in whose sack it shall be found, let him become a *bondman* in satisfaction of the same : thus do we reward the unjust, *who are guilty of theft*.<sup>4</sup> (77) Then he began by their sacks, before *he searched* the sack of his brother :<sup>5</sup> and he drew out *the cup* from his brother's sack. Thus did we furnish Joseph with a stratagem. It was not *lawful* for him to take his brother *for a bondman*, by the law of the king of *Egypt*,<sup>6</sup> had not God pleased *to allow it, according to the offer of his brethren*. We exalt to degrees of knowledge and honour whom we please : and *there is one who is* knowing above all those who are endued with knowledge. (78) *His brethren* said, If *Benjamin* be guilty of theft, his brother *Joseph* hath been also guilty of theft heretofore.<sup>7</sup> But Joseph concealed these things in his mind, and did not dis-

<sup>1</sup> It is related that Joseph, having invited his brethren to an entertainment, ordered them to be placed two and two together ; by which means Benjamin, the eleventh, was obliged to sit alone, and, bursting into tears, said, If my brother Joseph were alive, he would have sat with me. Whereupon Joseph ordered him to be seated at the same table with himself, and when the entertainment was over, dismissed the rest, ordering that they should be lodged two and two in a house, but kept Benjamin in his own apartment, where he passed the night. The next day Joseph asked him, whether he would accept of himself for his brother, in the room of him whom he had lost ; to which Benjamin replied, *Who can find a brother comparable unto thee ? yet thou art not the son of Jacob and Rachel*. And upon this Joseph discovered himself to him.

<sup>2</sup> Some imagine this to be a measure holding a Saá (or about a gallon), wherein they used to measure corn, or give water to the beasts. But others take it to be a drinking-cup of silver, or gold.

<sup>3</sup> Both by our behaviour among you, and our bringing again our money which was returned to us without our knowledge.

<sup>4</sup> This was the method of punishing theft used by Jacob and his family : for among the Egyptians it was punished in another manner.

<sup>5</sup> Some suppose this search was made by the person whom Joseph sent after them ; others by Joseph himself, when they were brought back to the city.

<sup>6</sup> For there the thief was not reduced to servitude, but was scourged, and obliged to restore the double of what he had stolen.

<sup>7</sup> The occasion of this suspicion, it is said, was, that Joseph having been brought up by his father's sister, she became so fond of him, that when he grew up, and Jacob designed to take him from her, she contrived the following stratagem to keep him. Having a girl

cover them unto them : *and he said within himself, ye are in a worse condition than us two* : and God best knoweth what ye discourse about. (79) They said unto Joseph, Noble lord, verily this *lad* hath an aged father ; wherefore take one of us in his stead ; for we perceive that thou art a beneficent person. (80) Joseph answered, God forbid that we should take *any other* than him with whom we found our goods ; for then should we certainly *be* unjust. (81) And when they despaired of obtaining Benjamin, they retired to confer privately together. And the elder of them<sup>1</sup> said, Do ye not know that your father hath received a solemn promise from you, in the name of God, and how perfidiously ye behaved heretofore towards Joseph ? Wherefore I will by no means depart the land of *Egypt*, until my father give me leave to return unto him or God maketh known his will to me ; for he is the best judge. (82) Return ye to your father, and say, O father, verily thy son hath committed theft ; we bear witness of no more than what we know, and we could not guard against what we did not foresee : (83) and do thou inquire in the city, where we have been, and of the company of merchants, with whom we are arrived, and thou wilt find that we speak the truth. (84) And when they were returned, and had spoken thus to their father, he said, Nay, but rather ye yourselves have contrived the thing for your own sakes : but patience is most proper for me ; peradventure God will restore them all<sup>2</sup> unto me ; for he is knowing and wise. (85) And he turned from them and said, Oh how I am grieved for Joseph ! And his eyes became white with mourning,<sup>3</sup> he being oppressed with deep sorrow. (86) His sons said, By God, thou wilt not cease to remember Joseph until thou be brought to death's door, or thou be actually destroyed by excessive affliction. (87) He answered, I only represent my grief, which I am not able to contain, and my sorrow unto God ; but I know by revelation from God that which ye know not.<sup>4</sup> (88) O my sons, go and

which had once belonged to Abraham, she girt it about the child, and then pretending she had lost it, caused strict search to be made for it ; and it being at length found on Joseph, he was adjudged, according to the above-mentioned law of the family, to be delivered to her as her property. Some, however, say, that Joseph actually stole an idol of gold, which belonged to his mother's father, and destroyed it ; a story probably taken from Rachel's stealing the image of Laban : and others tell us that he once stole a goat, or a hen, to give to a poor man.

<sup>1</sup> Namely, Reuben. But some think Simeon or Judah to be here meant ; and instead of the elder, interpret it, *the most prudent of them*.

<sup>2</sup> That is, Joseph, Benjamin, and Simeon.

<sup>3</sup> That is, the pupils lost their deep blackness, and became of a pearl colour (as happens in suffusions), by his continual weeping ; which very much weakened his sight, or, as some pretend, made him quite blind.

<sup>4</sup> Namely, That Joseph is yet alive ; of which some tell us he was assured by the angel of death in a dream ; though others suppose he depended on the completion of Joseph's dream, which must have been frustrated, had he died before his brethren had bowed down before him.

make inquiry after Joseph and his brother; and despair not of the mercy of God; for none despaireth of God's mercy, except the unbelieving people. (89) *Wherefore Joseph's brethren returned into Egypt*: and when they came into his presence, they said, Noble lord, the famine is felt by us and our family, and we are come with a small sum of money:<sup>1</sup> yet give unto us full measure, and bestow corn upon us as alms; for God rewardeth the almsgivers. (90) Joseph said unto them, Do ye know what ye did unto Joseph and his brother, when ye were ignorant of the consequences thereof?<sup>2</sup> (91) They answered, Art thou really Joseph?<sup>3</sup> He replied, I am Joseph; and this is my brother. Now hath God been gracious unto us. For whoso feareth God, and persevereth with patience, shall at length find relief; since God will not suffer the reward of the righteous to perish. (92) They said, By God, now hath God chosen thee above us; and we have surely been sinners. (93) Joseph answered, Let there be no reproach cast on you this day. God forgiveth you; for he is the most merciful of those who show mercy. (94) Depart ye with this my inner garment,<sup>4</sup> and throw it on my father's face; and he shall recover his sight: and then come unto me with all your family. (95) And when the company of travellers was departed from Egypt on their journey towards Canaan, their father said, unto those who were about him, Verily I perceive the smell of Joseph;<sup>5</sup> although ye think that I dote. (96) They answered, By God, thou art in thy old mistake.<sup>6</sup> (97) But when the messenger of good tidings<sup>7</sup> was come with Joseph's inner garment,

<sup>1</sup> Their money being clipped and adulterated. Some, however, imagine they did not bring money, but goods to barter, such as wool and butter, or other commodities of small value.

<sup>2</sup> The injury they did Benjamin was the separating him from his brother; after which they kept him in so great subjection, that he durst not speak to them but with the utmost submission. Some say that these words were occasioned by a letter which Joseph's brethren delivered to him from their father, requesting the releasement of Benjamin, and by representing his extreme affliction at the loss of him and his brother. The commentators observe that Joseph, to excuse his brother's behaviour towards him, attributes it to their ignorance, and the heat of youth.

<sup>3</sup> They say that this question was not the effect of a bare suspicion that he was Joseph, but that they actually knew him, either by his face and behaviour, or by his foreteeth, which he showed in smiling, or else by putting off his tiara, and discovering a whitish mole on his forehead.

<sup>4</sup> Which the commentators generally suppose to be the same garment with which Gabriel invested him in the well: which, having originally come from paradise, had preserved the odour of that place, and was of so great virtue as to cure any distemper in the person who was touched with it.

<sup>5</sup> This was the odour of the garment above-mentioned, brought by the wind to Jacob, who smelt it, as is pretended, at the distance of eighty parasangs; or, as others will have, three, or eight days' journey off.

<sup>6</sup> Being led into this imagination by thy excessive love of Joseph.

<sup>7</sup> Namely, Judah; who as he had formerly grieved his father, by bringing him Joseph's coat stained with blood, now rejoiced him as much, by being the bearer of this vest, and the news of Joseph's prosperity.

he threw it over his face; and he recovered his eye-sight. *And Jacob* said, Did I not tell you that I knew from God, that which ye knew not? (98) They answered, O father, ask pardon of our sins for us, for we have surely been sinners. (99) He replied, I will surely ask pardon for you of my Lord;<sup>1</sup> for he *is* gracious *and* merciful. (100) And when *Jacob and his family arrived in Egypt, and* were introduced unto Joseph, he received his parents unto him,<sup>2</sup> and said, Enter ye into Egypt, by God's favour, in full security. And he raised his parents to the seat of state, and they, *together with his brethren*, fell down, and did obeisance unto him.<sup>3</sup> And he said, O my father, this is the interpretation of my vision, *which I saw* heretofore: now hath my Lord rendered it true. And he hath surely been gracious unto me, since he took me forth from the prison, and hath brought you hither from the desert; after that the devil had sown discord between me and my brethren; for my Lord is gracious unto whom he pleaseth; and he *is* the knowing, the wise God. (101) O Lord, thou hast given me *a part* of the kingdom, and hast taught me the interpretation of *dark* sayings. The Creator of heaven and earth! thou art my protector in this world, and in that which is to come; make me to die a Moslem, and join me with the righteous.<sup>4</sup> (102) This is a secret history which we reveal unto thee, *O Mohammed*, although thou wast not present with the *brethren of Joseph*, when they concerted their design, and contrived a plot *against him*. (103) But the greater part of men, although they earnestly desire it, will not believe. (104) Thou shalt not demand of them any reward for *thy publishing the Kordn*; it is no other than an admonition unto all creatures. (105) And how many signs soever *there be of the being, unity, and providence of God*, in the heavens and the earth; they will pass by them, and will retire afar off from them. (106) And the

<sup>1</sup> Deferring it, as some fancy, till he should see Joseph, and have his consent.

<sup>2</sup> Namely, His father, and Leah, his mother's sister, whom he looked on as his mother, after Rachel's death.

Al Beidawi tells us, that Joseph sent carriages and provisions for his father and his family; and that he and the king of Egypt went forth to meet them. He adds, that the number of the children of Israel, who entered Egypt with him, was seventy-two; and that when they were led out thence by Moses, they were increased to six hundred thousand five hundred and seventy men and upwards, besides the old people and children.

<sup>3</sup> A transposition is supposed to be in these words, and that he seated his father and mother after they had bowed down to him, and not before.

<sup>4</sup> The Mohammedan authors write, that Jacob dwelt in Egypt twenty-four years, and at his death ordered his body to be buried in Palestine by his father, which Joseph took care to perform; and then returning into Egypt, died twenty-three years after. They add, that such high disputes arose among the Egyptians, concerning his burial, that they had like to have come to blows; but at length they agreed to put his body into a marble coffin, and to sink it in the Nile; out of a superstitious imagination, that it might help the regular increase of the river, and deliver them from famine for the future; but when Moses led the Israelites out of Egypt, he took up the coffin, and carried Joseph's bones with him into Canaan, where he buried them by his ancestors.

greater part of them believe not in God, without being also guilty of idolatry.<sup>1</sup> (107) Do they not believe that some overwhelming *affliction* shall fall on them, as a punishment from God; or that the hour of *judgment* shall overtake them suddenly, when they consider not *its approach*. (108) Say unto *those of Mecca*, This is my way: I invite *you* unto God, by an evident demonstration; *both* I and he who followeth me; and, praise be unto God! I am not an idolater. (109) We sent not *any apostles* before thee, except men, unto whom we revealed *our will*, and *whom we chose* out of those who dwelt in cities.<sup>2</sup> Will they not go through the earth, and see what hath been the end of those who have preceded them? But the dwelling of the next life shall surely be better for those who fear *God*. Will they not therefore understand? (110) *Their predecessors were borne with for a time*, until, when *our apostles* despaired of *their conversion*, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people. (111) Verily in the histories of *the prophets and their people*, there is an instructive example unto those who are endued with understanding. *The Kordn* is not a new invented fiction; but a confirmation of *those scriptures* which *have been revealed* before it, and a distinct explication of every thing *necessary*, in respect either to *faith or practice*, and a direction and mercy unto people who believe.

<sup>1</sup> For this crime Mohammed charges not only on the idolatrous Meccans, but also on the Jews and Christians; as has been already observed more than once.

<sup>2</sup> And not of the inhabitants of the deserts; because the former are more knowing and compassionate, and the latter more ignorant and hard-hearted.

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In § 122, *c.* of my Grammar I drew the reader's attention to what I consider a serious defect in Freytag's large Lexicon, where he makes use of a number of contractions, without any key to their signification. The following are the more important of such deficiencies as I have alluded to:

CONTRACTION.	SIGNIFICATION.
<i>co.</i>	construitur cum.
<i>coa.</i>	construitur cum Accusativo.
<i>cog.</i>	construitur cum Genitivo.
<i>coga.</i>	construitur cum gemino Accusativo.
<i>ccap.</i>	construitur cum Accusativo personæ.
<i>ccar.</i>	construitur cum Accusativo rei.
<i>ccar. et ب p.</i>	construitur cum Accusativo rei et ب personæ.

There are a great many more contractions which, however, are sufficiently obvious, such as *Mas.*, *Fem.*, *Plur.*, etc. It will be seen that these I have just pointed out, are perfect enigmas when unexplained; and are susceptible of any signification which the imagination of the reader may suggest.

I find that Wilmet also in his valuable Lexicon adapted to the *Ḳur,ān*, *Ḥarīrī*, and the *Life of Tīmūr* by Ibn Arab Shāh, has been guilty of the same sins of omission.

فَبَقِيَتْ مَبْسُوطَةً لَا يُمْكِنُهَا رَدُّهَا وَالْأَطْبَاءُ يَعَالِجُونَهَا بِالْتَمْرِخِ  
 وَالْأَدِهَانِ فَلَا يَنْفَعُ ذَلِكَ شَيْئًا فَقَالَ لَهُ جَعْفَرٌ عَنْ  
 جَبْرِيلَ وَمَهَارَتِهِ فَلْحُضْرَةَ وَشَرَحَ لَهُ حَالِ الصَّبِيَّةِ فَقَالَ  
 جَبْرِيلُ إِنْ لَمْ يَسْخَطِ أَمِيرُ الْمُؤْمِنِينَ عَلَيَّ فَلَهَا عِنْدِي  
 حِيلَةٌ قَالَ لَهُ الرَّشِيدُ مَا هِيَ قَالَ تَخْرُجُ الْجَارِيَةُ إِلَيَّ هَاهُنَا  
 بِحُضْرَةِ الْجَمْعِ حَتَّى أَعْمَلَ مَا أُرِيدُ وَتَمْتَهِلُ عَلَيَّ وَلَا تَسْخَطُ  
 عَاجِلًا فَأَمَرَ الرَّشِيدُ فَخَرَجَتْ وَحِينَ رَأَاهَا جَبْرِيلُ أَسْرَعَ إِلَيْهَا  
 وَنَكَسَ رَأْسَهَا وَأَمْسَكَ ذَيْلَهَا كَأَنَّهُ يَرِيدُ أَنْ يَكْشِفَهَا  
 فَانْزَعَجَتِ الْجَارِيَةُ وَمِنْ شِدَّةِ الْحَيَا وَالْانْزِعَاجِ اسْتَرْسَلَتْ  
 أَعْضَاوَهَا وَبَسَطَتْ يَدَهَا إِلَى أَسْفَلٍ وَأَمْسَكَتْ ذَيْلَهَا فَقَالَ  
 جَبْرِيلُ لَقَدْ بَرَأْتَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الرَّشِيدُ لِلْجَارِيَةِ  
 ابْسُطِي يَدَكَ يَمِينَةً وَيسرة ففعلت فعجب الرشيد وكل  
 من حضر وأمر لجبريل في الوقت بخمسمائة ألف درهم  
 ولحبه \*





قيل ان الرشيد في بدو خلافته سنة احدى وسبعين  
 ومائة مرض من صداع لحقه فقال ليحيى بن خالد بن  
 برمك هاولا الاطبا ليسوا يفهمون شيئا وينبغي ان تطلب  
 لي طبيباً ماهراً فقال له عن بختيشوع بن جيورجيس فارسل  
 البريد في حملة من نيسابور ولما كان بعد ايام ورد ودخل  
 علي الرشيد فاكرمه وخلع عليه خلعة سنية ووهب له مالا  
 وافرا وجعله رئيس الاطبا ولما كان في سنة خمس وسبعين  
 ومائة مرض جعفر بن يحيى بن خالد بن برمك فتقدم  
 الرشيد الي بختيشوع ان يخدمه ولما افاق جعفر من مرضه  
 قال لبختيشوع اريد ان تختار لي طبيباً ماهراً اكرمه واحسن  
 اليه قال له بختيشوع لست اعرف في هاولا الاطبا احذق من  
 ابني جبريل فقال له جعفر احضرنيه فلما احضره شكا  
 اليه مرضاً كان يخفيه فدبره في مدة ثلاثة ايام وبرأ فالحبه  
 جعفر مثل نفسه \*

وفي بعض الايام تمطت حظية الرشيد وروعت يدها

الطريق ابتدأت به العلة ولما بلغ جرجان في صفر اشتد مرضه وكان معه ابنه المامون فسيره الي مرو ومعه جماعة من القواد وسار الرشيد الي طوس واشتد به المرض حتي ضعف عن الحركة ووصل اليه هناك بشير بن الليث اخو رافع اسيراً فقال له الرشيد والله لو لم يبق من اجلي الا ان احرك شفتي بكلمة لقلت اقتلوه ثم دعا بقصاب فامر به ففصل اعضاءه فلما فرغ منه اغمي عليه ثم مات ودفن بطوس سنة ثلث وتسعين ومائة وكانت خلافته ثلثاً وعشرين سنة وكان عمره سبعا واربعين سنة وكان جميلاً وسيماً ابيض جعداً قد وخطه الشيب وكان بعهدده ثلثة الامين وامه زبيدة بنت جعفر بن المنصور ثم المامون وامه ام ولد اسمها مارجل ثم الموتمن وامه ام ولد قيل وكان الرشيد يصلي كل يوم مائة ركعة الي ان فارق الدنيا الا من مرض وكان يتصدق من صلب ماله كل يوم بالف درهم بعد زكاتها \*

## مِنْ كُتُبِ التَّوَارِيخِ

البرمكي وكان سبب ذلك أن الرشيد كان لا يصبر عن جعفر وعن لخته عباسية بنت المهدي وكان يحضرهما اذا جلس للشرب فقال لجعفر ازوجكها ليحلّ لك النظر اليها ولا تقربها فاجابه الي ذلك فزوجها منه وكانا يحضران معه ثم يقوم عنهما وهما شابان فجامعها جعفر فحملت منه وولدته توأمين فعلم ذلك الرشيد فغضب وامر بضرب عتق جعفر بن يحيى وحبس اخاه الفضل واباه يحيى بالرقّة حتي ماتا وكتب الي العمال في جميع النواحي بالقبض علي البرامكة واستصفي اموالهم \*

ثم امر بعباسية فجعلت في صندوق وتدلّت في بيروهي حية وامر بابنيها فاحضرا فنظر اليهما ملياً وكانا كلولوتين فبكي ثم رمي بهما البير وطمّهما عليهما وفي سنة تسعين ومائة ظهر رافع بن الليث بماورا النهر مخالفاً للرشيد بسمرقند وفي سنة اثنتين وتسعين ومائة سار الرشيد من الرقة الي بغداد يريد خراسان لحرب رافع ولما صار ببعض

وسبوا اكثر من مائة الف راس وانتهكوا امراً عظيماً لم  
يسمع بمثله في الارض وفي سنة ست وثمانين ومائة  
اخذ الرشيد البيعة لقاسم ابنه بولاية العهد بعد المامون  
وسماه الموتمن وفي سنة سبع وثمانين ومائة خلعت  
الروم ايريني الملكة وملكت نيقيفور وهو من اولاد جبلة  
فكتب الي الرشيد من نيقيفور ملك الروم الي هارون ملك  
العرب اما بعد فان الملكة ايريني حملت اليك من  
اموالها ما كانت حقيقاً تحمل اضعافه اليها لكن ذلك  
ضعف النساء وحمقهن فاذا قرأت كتابي هذا فارد ما  
اخذت والا فالسيف بيننا وبينك \*

فلما قرا الرشيد الكتاب استفزه الغضب وكتب في  
ظهر الكتاب من هارون امير المومنين الي نيقيفور زعيم  
الروم قد قرأت كتابك والجواب ما تراه دون ما تسمعه  
ثم سار من يومه حتي نزل علي هرقله فاحرق ورجع وفي  
هذه السنة اوقع الرشيد بالبرامكة وقتل جعفر بن يحيى

## مِنْ كُتُبِ التَّوَارِيخِ

الرشيد فاعلمه بموته فبينما هو يكلمه اذ اتاه رسول آخر  
يُبشِّره بمولود فسمَّاه عبد الله وهو المامون فقبل في ليلة  
مات خليفة وقام خليفة وولد خليفة وفي هذه السنة ولد  
الامين واسمه محمد في شوال وكان المامون اكبر منه  
ولمَّا ولي الرشيد استوزر يحيى البرمكي وفي سنة اثنتين  
وسبعين ومائة بايع الرشيد لعبد الله المامون بولاية العهد  
بعد الامين وولَّاه خراسان وما يتصل بها الي همدان ولقبة  
المامون وسلَّمه الي جعفر بن يحيى الرمكي وفيها حملت  
بنت حاقان الخزر الي الفضل بن يحيى البرمكي فماتت  
ببرذعة فرجع من معها الي ابوها فاخبروه أنَّها قتلت غيلة  
فتجهَّز الي بلاد الاسلام وفيها سملت الروم عيني ملكهم  
قسطنطين بن لاون واقرَّوا امه ايريني وغزي المسلمون  
الصايفة فبلغوا افسوس مدينة اصحاب الكهف \*

وفي سنة ثلث وثمانين ومائة خرج الخزر بسبب ابنة  
خاقان من باب الابواب فواقعوا بالمسلمين واهل الذمَّة

فِي بَيَانِ خِلَافَةِ هَارُونَ الرَّشِيدِ وَإِنْقِضَاءِ الْبَرَامِكَةِ  
مِنْ تَارِيخِ أَبِي الْفَرَجِ

لَمَّا تَوَفَّى الْهَادِي بِوَيْعِ الرَّشِيدِ هَارُونَ بِالْخِلَافَةِ فِي اللَّيْلَةِ  
الَّتِي مَاتَ فِيهَا الْهَادِي وَكَانَ عُمُرُهُ حِينَ وَلِيَ اثْنَتَيْنِ  
وَعَشْرِينَ سَنَةً وَأُمُّهُ الْخِيزْرَانُ وَلَمَّا مَاتَ الْهَادِي خَرَجَ الرَّشِيدُ  
فَصَلَّى عَلَيْهِ بِعَيْسَابَادَ وَلَمَّا عَادَ الرَّشِيدُ إِلَى بَغْدَادَ وَبَلَغَ  
الْجَسْرَ دَعَا الْغَوَاصِينَ وَقَالَ كَانَ أَبِي قَدْ وَهَبَ لِي خَاتَمًا  
شَرَاهُ مِائَةَ أَلْفِ دِينَارٍ فَاتَانِي رَسُولُ الْهَادِي أَخِي يُطَلِّبُ  
الْخَاتَمَ وَأَنَا هَهُنَا فَالْقَيْتُهُ فِي الْمَاءِ فَغَاصُوا عَلَيْهِ وَأَخْرَجُوهُ فَسَرَّ  
بِهِ وَلَمَّا مَاتَ الْهَادِي هَجَمَ خَزِيمَةُ بْنُ حَازِمٍ تِلْكَ اللَّيْلَةَ  
عَلَى جَعْفَرِ بْنِ الْهَادِي فَلَاخَذَهُ مِنْ فَرَاشِهِ وَقَالَ لَهُ لَتُخْلَعَنَّهَا  
أَوْ لَأَضْرِبَنَّ عُنُقَكَ فَلَجَابَ إِلَى الْخَلْعِ وَاشْهَدَ النَّاسُ عَلَيْهِ  
فَحَظِي بِهَا خَزِيمَةُ \*

وَقِيلَ لَمَّا مَاتَ الْهَادِي جَاءَ يَحْيَى بْنُ خَالِدِ الْبُرْمَكِيِّ إِلَى

وبين ما عنده فاختر ما عنده فبكى ابو بكر ثم قال فديناك  
بانفسنا ثم اوصي بالانصار \*

فلما اشتدَّ به وجعه قال ايتوني بدواة وبيضاء فاكتب  
لكم كتاباً لا تضلّون بعدي ابداً فتنازعوا فقال قوموا عني  
لا ينبغي عند نبي تنازع فقالوا ان رسول الله يهجر فذهبوا  
يعيدون عليه فقال دعوني فما انا فيه خير مما تدعونني  
اليه وكان في ايام مرضه يصلي بالناس وانما انقطع بثلاثة  
ايام فلما اوزن بالصلوة اول ما انقطع فقال مروا ابا بكر  
فليصلي بالناس وتزايد به مرضه حتي توفي يوم الاثنين  
ضحوة النهار وقيل نصف النهار قالت عائشة رايت رسول  
الله وهو يموت وعنده قدح فيه ماء يُدْخِلُ يده في القدح  
ثم يمسح وجهه بالماء ثم يقول اللهم اعني علي سكرات  
الموت قالت وثقل في حجري فذهبت انظر في وجهه  
واذا بصره قد شخص وهو يقول بل الرفيق الاعلي \*

قالت جاء رسول الله وبي صدادع وانا اقول وا راساه فقال  
 بل انا والله يا عايشة اقول وا راساه ثم قال ما ضرك لو  
 مت قبلي فقامت عليك وكفنتك وصليت عليك ودفنتك  
 قالت فقلت كاني بك والله لو فعلت ذلك ورجعت الي  
 بيتي وتعزيت ببعض نسايك فتبسم صلعم \*

وفي اثناء مرضه (وهو في بيت عايشة) خرج بين الفضل  
 بن العباس وعلي بن ابي طالب حتي جلس علي المنبر  
 فحمد الله ثم قال ايها الناس من كنت جلدت له ظهرافهذا  
 ظهري فليستقد مني ومن كنت شتمت له عرضافهذا عرضي  
 فليستقد منه ومن اخذت له مالافهذا مالي فليأخذ  
 منه ولا يخشي الشحاء من قبلي فانها ليست من شاني  
 ثم نزل وصلي الظهر ثم رجع الي المنبر فعاد الي مقالته  
 فادعي عليه رجل ثلاثة دراهم فاعطاه عوضها ثم قال الا ان  
 فضوح الدنيا أهون من فضوح الآخرة ثم صلي علي اصحاب  
 اُحد واستغفر لهم ثم قال ان عبدا خيرة الله بين الدنيا



## SECTION VII.

*Historical Extracts.*

وَأَقَعَهُ رِحْلَةَ رَسُولِ اللَّهِ صَلَّعَمَ عَلَيَّ مَا ذَكَرَ أَبُو الْفِدَاءِ

لَمَّا قَدِمَ رَسُولُ اللَّهِ مِنَ حُجَّةِ الْوَدَاعِ أَقَامَ بِالْمَدِينَةِ حَتَّى  
خَرَجَتْ سَنَةُ عَشْرٍ وَالْمَحْرَمِ مِنْ سَنَةِ أَحَدِي عَشْرَةٍ وَمُعْظَمُ  
صَفَرٍ وَابْتَدَى بِرَسُولِ اللَّهِ مَرَضُهُ فِي أَوَّلِ صَفَرٍ وَقِيلَ لِلْيَتِيمَيْنِ  
بَقِيَّتَا مِنْهُ وَهُوَ فِي بَيْتِ زَيْنَبَ بِنْتِ حُجَّشٍ وَكَانَ يَدُورُ  
عَلَى نِسَائِهِ حَتَّى اشْتَدَّ مَرَضُهُ وَهُوَ فِي بَيْتِ مَيْمُونَةَ بِنْتِ  
الْحَارِثِ فَجَمَعَ نِسَاءَهُ وَاسْتَأْذَنَهُنَّ فِي أَنْ يَمْرُضَ فِي بَيْتِ  
أَحَدِيهِنَّ فَاذْنَبَ لَهُ أَنْ يَمْرُضَ فِي بَيْتِ عَائِشَةَ فَانْتَقَلَ إِلَيْهَا  
وَكَانَ قَدْ جَهَّزَ جَيْشًا مَعَ مَوْلَاةِ اسْمَاءَ بِنِ زَيْدٍ وَاكْتَدَ فِي  
مَسِيرِهِ فِي مَرَضِهِ وَرَوَى عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا

أَنَّ بُعِثَ الْمَسِيحُ عِوْدًا خَلَقَ مِنَ الْجَنِّ وَالْإِنْسِ إِلَى اللَّهِ  
تَعَالَى وَرَغَّبَهُمْ فِي لِقَائِهِ وَبَيَّنَ لَهُمْ طَرِيقَ الْهُدَى وَعَلَّمَهُمْ  
كَيْفَ الصُّعُودِ إِلَى مَلَكُوتِ السَّمَوَاتِ \* فَدَخَلَ فِي دِينِهِ  
طَوَائِفٌ مِنَ الْجَنِّ وَتَرَهَّبَتْ وَارْتَقَتْ إِلَى هُنَاكَ - وَسَمِعَتْ  
مِنَ الْمَلَائِكَةِ الْأَعْلَى الْإِخْبَارَ وَأَلْقَتْ إِلَى الْكَهَنَةِ \* فَلَمَّا بَعَثَ  
اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مُنِعَتْ مِنْ اسْتِرَاقِ  
السَّمْعِ فَقَالَتْ لَا نَدْرِي أَشَرُّ أُرِيدَ يَمَنٌ فِي الْأَرْضِ أَمْ أَرَادَ  
بِهِمْ رَبُّهُمْ رَشَدًا \* وَدَخَلَتْ قِبَائِلُ مِنَ الْجَنِّ فِي دِينِهِ - وَحَسُنَ  
إِسْلَامُهَا وَصَلَحَ الْأَمْرُ بَيْنَ الْجَانِّ وَبَيْنَ الْمُسْلِمِينَ مِنْ أَوْلَادِ  
آدَمَ إِلَى يَوْمِنَا هَذَا \*

عَفِيتُ مِنْهَا اَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ  
 أَيُّ مِنْ مَجْلِسِ الْحُكْمِ وَهُوَ اصْطُوسُ بْنُ الْإِيوَانِ \* قَالَ  
 سَلِيمَانُ أُرِيدُ أَسْرَعَ مِنْ ذَلِكَ \* فَقَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ  
 الْكِتَابِ وَهُوَ آصَفُ بْنُ بَرْخِيَا - اَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ  
 إِلَيْكَ طَرْفُكَ \* فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ خَرَّ سَلِيمَانُ سَاجِدًا  
 لِلَّهِ حِينَ تَبَيَّنَ فَضْلُ الْإِنْسَانِ عَلَي الْجِنِّ - وَانْقَضِيَ الْمَجْلِسُ  
 وَانصَرَفَتِ الْجِنُّ مِنْ هُنَاكَ خَجَلِينَ مُنَكِّسِينَ رُؤُوسَهُمْ  
 وَغَوَّاءِ الْإِنْسَانِ يُطْقِطُقُونَ فِي آثَرِهِمْ - وَيُصَفِّقُونَ خَلْفَهُمْ  
 شَامِتِينَ بِهِمْ \*

فَلَمَّا جَرَى مَا ذَكَرْتُ هَرَبَتْ طَائِفَةٌ مِنَ الْجِنِّ مِنْ  
 سَلِيمَانَ - وَخَرَجَ عَلَيْهِ خَارِجِيٌّ مِنْهُمْ \* فَوَجَّهَ سَلِيمَانُ فِي  
 طَلَبِهِ مِنْ جُنُودِهِ - وَعَلَّمَهُمْ كَيْفَ يَأْخُذُونَهُمْ بِالرُّقِيِّ وَالْعِزَائِمِ  
 وَالْكَلِمَاتِ وَالْآيَاتِ الْمُنَزَّلَاتِ - وَكَيْفَ يَجْبِسُونَهُمْ بِالْمَسَادِلِ \*  
 وَعَمِلَ لِذَلِكَ كِتَابًا وَجَدَ فِي خَزَائِنِهِ بَعْدَ مَوْتِهِ - وَأَشْغَلَ  
 سَلِيمَانُ طُغَاةَ الْجِنِّ بِالْأَعْمَالِ الشَّاقَّةِ إِلَى أَنْ مَاتَ \* وَلَمَّا

الْجَبَّارِ \* وَلَمَّا طَرَحَ إِخْوَةُ يُوسُفَ أَخَاهُمْ فِي الْبِئْرِ نُسِبَ ذَلِكَ  
 أَيْضًا إِلَى نَزَغَاتِ الشَّيْطَانِ مِنْ أَوْلَادِ الْجَانِّ \* فَلَمَّا بُعِثَ  
 مُوسَى عَ أَصْلَحَ بَيْنَ بَنِي الْجَانِّ وَبَنِي إِسْرَائِيلَ بِالْذِّينِ  
 وَالشَّرِيعَةِ - وَدَخَلَ كَثِيرٌ مِنَ الْجِنِّ فِي دِينِ مُوسَى عَ \* فَلَمَّا  
 كَانَ أَيَّامُ سُلَيْمَانَ بْنِ دَاوُدَ (عَلَيْهِمَا السَّلَامُ) وَشَيْدَ اللَّهِ مُلْكُهُ  
 وَسَخَّرَ لَهُ الْجِنَّ وَالشَّيَاطِينَ وَغَلَبَ سُلَيْمَانُ عَلَى مُلُوكِ الْأَرْضِ  
 افْتَخَرَتِ الْجِنُّ عَلَى الْإِنْسِ بِأَنَّ ذَلِكَ مِنْ مُعَاوَنَةِ الْجِنِّ  
 لِسُلَيْمَانَ - وَقَالَتْ لَوْ لَا مُعَاوَنَةُ الْجِنِّ لِسُلَيْمَانَ لَكَانَ حُكْمُهُ  
 حُكْمَ أَحَدِ مُلُوكِ بَنِي آدَمَ - وَكَانَتِ الْجِنُّ تُوهِمُ الْإِنْسَ أَنَّهَا  
 تَعْلَمُ الْغَيْبَ \*

وَلَمَّا مَاتَ سُلَيْمَانُ وَالْجِنُّ كَانُوا فِي الْعَذَابِ الْمُهِينِ  
 وَلَمْ يَشْعُرُوا بِمَوْتِهِ - فَتَبَيَّنَ لِلْإِنْسِ أَنَّهَا لَوْ كَانَتْ تَعْلَمُ الْغَيْبَ  
 مَا كَبِثَتْ فِي الْعَذَابِ الْمُهِينِ \* وَابْنُ لَمَّا جَاءَ الْهُدُودُ بِخَبَرِ  
 بَلْقِيسَ - وَقَالَ سُلَيْمَانُ لِمَلَأَةِ الْجِنِّ وَالْإِنْسِ أَيُّكُمْ يَأْتِينِي  
 بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ افْتَخَرَتِ الْجِنُّ - وَقَالَ



ولكن كلما ذكر بنو آدم ما جري علي ابيهم من كيد  
عزازيل ابليس اللعين وعداوته لهم امتلأت قلوب بني آدم  
غیظًا وبُغْضًا وحنقًا علي اولاد بني الجان \* فلما قتل قابيل  
هابيل اعتقد اولاد هابيل ان ذلك كان من تعليم بني  
الجان - فازدادوا غیظًا وبغضًا وحنقًا علي اولاد بني الجان -  
وطلبوهم كل مطلب - واحتالوا لهم بكل حيلة من العزائم  
والرقي والمناديل والحبس في القوارير والعذاب بالوان  
الاذخنة والبخورات المؤذية لاولاد الجان المفسدة لهم المشيئة  
لامرهم \* وكان ذلك دأبهم الي ان بعث الله تعالي ادریس  
النبي (علي نبينا وعليه السلام) فاصلح بين بني الجان  
وبني آدم بالدين والشریعة والاسلام والملة \* وتراجعت بنو  
الجان الي ديار بني آدم وخالطوهم وعاشوا معهم بخير الي  
ايام الطوفان الثاني - وبعدها الي ايام ابراهيم خليل الرحمن  
(علي نبينا وعليه السلام) \* فلما طرح في النار اعتقد بنو  
آدم بان تعليم المنجنيق كان من بني الجان لنمرود

فَبَدَتْ لَهُمَا سَوَاتُهُمَا - وَطَفِقَا يَخْصِفَانِ مِنْ وَرَقِ الْجَنَّةِ \*  
 ثُمَّ تَنَازَرَتِ شُعُورُهُمَا وَانْكَشَفَتِ عَوْرَاتُهُمَا وَبَقِيَ عُرْيَانَيْنِ -  
 وَاصَابَهُمَا حَرُّ الشَّمْسِ وَاسْوَدَّتْ اِبْدَانُهُمَا وَتَغَيَّرَتِ الْوَانُ  
 وَجُوهُهُمَا \* وَرَأَتْ الْحَيَوَانَاتُ حَالَهُمَا فَانْكَرَتْهُمَا وَنَفَرَتْ  
 مِنْهُمَا وَاسْتَوْحِشَتْ مِنْ سُوِّ حَالِهِمَا \* فَامَرَ اللَّهُ الْمَلَائِكَةَ  
 أَنْ أَخْرِجُوهُمَا مِنْ هُنَاكَ وَارْمُوا بِهِمَا إِلَى اسْفَلِ الْجَبَلِ \*  
 فَوَقَعَا فِي بَرٍّ قَفَرٍ لَا نَبْتَ فِيهَا وَلَا ثَمَرَ وَبَقِيَ هُنَاكَ زَمَانًا  
 طَوِيلًا يَبْكِيَانِ وَيُنُوحَانِ حَزَنًا وَاسْفًا عَلَيَّ مَا فَاتَهُمَا نَادِمَيْنِ  
 عَلَيَّ مَا كَانَ مِنْهُمَا \* ثُمَّ إِنَّ رَحْمَةَ اللَّهِ تَدَارَكَتَهُمَا فَتَابَ  
 اللَّهُ عَلَيْهِمَا - وَارْسَلَ مَلَكًا يُعَلِّمُهُمَا الْحَرْثَ وَالزَّرْعَ وَالْحَصَادَ  
 وَالْدِّيَاسَةَ وَالطَّحْنَ وَالْحَبْزَ وَالْغَزْلَ وَالنَّسِجَ وَالْخِيَاطَةَ وَاتِّخَاذَ  
 اللَّبَاسِ \* وَلَمَّا تَوَالَدُوا وَكَثُرَتْ ذُرِّيَّتُهُمَا خَالَطَهُمْ أَوْلَادُ بَنِي  
 الْحِمَارِ وَعَلَّمُوهُمْ الصَّنَائِعَ وَالْحَرْثَ وَالْغَرْسَ وَالْبَنِيَانَ وَالْمَنَافِعَ  
 وَالْمَضَارَّ وَصَادَقُوهُمْ وَتَوَدَّدُوا إِلَيْهِمْ وَعَاشَرُوهُمْ مَدَّةً مِنَ الزَّمَانِ  
 بِالْحُسْنَى \*

التي هناك مُسْتَوْدَعِينَ مُسْتَمْتَعِينَ مُسْتَرْجِحِينَ مُتَلَذِّذِينَ -  
 وكان الله تعالى أَلْهَمَ إِلَى آدَمَ أَسْمَاءَ تِلْكَ الْأَشْجَارِ وَالشَّجَارِ  
 وَالرِّيَاحِينَ وَأَسْمَاءَ تِلْكَ الْحَيَوَانَاتِ الَّتِي هُنَاكَ \* فَلَمَّا نَطَقَ  
 سَأَلَ الْمَلَائِكَةَ عَنْهَا فَلَمْ يَكُنْ عَنْدهَا جَوَابٌ - فَقَعَدَ عِنْدَ  
 ذَلِكَ آدَمُ مُعَلِّمًا يُعَرِّفُهَا أَسْمَاءَهَا وَمَنَافِعَهَا وَمَضَارَّهَا - فَاِنْقَادَتِ  
 الْمَلَائِكَةُ لِأَمْرِهِ وَنَهْيِهِ لِمَا تَبَيَّنَ لَهَا مِنْ فَضْلِهِ عَلَيْهَا \* وَلَمَّا  
 رَأَى عَزَازِيلُ ذَلِكَ أَزْدَادَ حَسَدًا وَبُغْضًا فَاحْتَالَ لِيَهُمَا الْمَكْرَ  
 وَالْخَدِيعَةَ وَالْحِيلَ غَدَاً وَعِشَاءً \* ثُمَّ أَتَاهُمَا بِصُورَةِ النَّاصِحِ  
 فَقَالَ لَهُمَا - لَقَدْ فَضَّلَكُمَا اللَّهُ بِمَا أَنْعَمَ عَلَيْكُمَا بِهِ مِنْ  
 الْفَصَاحَةِ وَالْبَيَانِ - وَلَوْ أَكَلْتُمَا مِنْ هَذِهِ الشَّجَرَةِ لَازِدَدْتُمَا  
 عِلْمًا وَبِقِيَّتُمَا هُنَا خَالِدَيْنِ آمَنَيْنِ لَا تَمُوتَانِ  
 أَبَدًا \* فَاغْتَرَا بِقَوْلِهِ لَمَّا حَلَفَ لَهُمَا - إِنِّي لَكُمْ لَمِينَ  
 النَّاصِحِينَ \* وَحَمَلَهُمَا الْحَرَصُ فَتَسَابَقَا وَتَنَاولَا مَا كَانَا  
 مُنْهَبِينَ عَنْهُ \*

فَلَمَّا أَكَلَا مِنْهَا طَارَتْ عَنْهُمَا الْيَسَّةُ الْجَنَّةِ وَحُلُّهَا وَحُلِيِّهَا -

الذي لا يقدر أحدٌ من البشر أن يصعد الي هُناك - وهي  
طَيِّبَةُ التُّرْبَةِ معتدلُ الهواءِ صَيْفًا وشتاءً وليلاً ونهاراً - كثيرةُ  
الانهارُ مُخَضَّرَةٌ الاشجارُ مُفَنِّنةُ الفواكهِ والثمارِ والرياحُ  
والرياحين والازهارُ كثيرةُ الحيواناتِ الغيرِ المؤذية والطيورُ  
الطَيِّبَةُ الاصواتِ اللذيذةِ اللحانِ والنغماتِ \* وكان علي  
رأسِ آدمَ وحَوَاءَ شعرٌ طويلٌ مُدَّتِي كَلْحَسَنِ ما يكون  
علي الجوّاري الأَبْكَارِ وَيَبْلُغُ قَدَمَيْهِمَا وَيَسْتُرُ عَوْرَتَيْهِمَا وكان  
دِثَارًا لهما وَسِتْرًا وَزِينَةً وَجَمَالًا \* وكانا يمشيانِ علي حافَاتِ  
تلك الانهارِ بين الرياحينِ والاشجارِ - ويأْكُلانِ من الوانِ تلكِ  
الثمارِ - ويشربانِ من مِياهِ تلكِ الانهارِ بلا تَعَبٍ من الابدانِ  
ولا عناءٍ من النفوسِ \* ولا شقاءَ من كَدِّ الْحَرثِ وَالزَّرْعِ وَالسَّقْيِ  
وَالْحَصْدِ وَالِدِياسَةِ وَالطَّحْنِ وَالْعَجْنِ وَالْخَبْزِ وَالغَزْلِ وَالنَسْجِ  
وَالغَسْلِ كما في هذه الايامِ آوَلَاهُمَا مُبْتَلَوْنَ بِهِ من شقاوَةِ  
اسبابِ المعاشِ في هذه الدنيا \*

وكان حُكْمُهُمَا في تلكِ الْجَنَّةِ كحُكْمِ أَحَدِ الْحَيَوَانَاتِ



لَأَنِّي آلَيْتُ عَلَيَّ نَفْسِي إِنْ لَا أَتْرُكُ آخِرَ الْأَمْرِ بَعْدَ انْقِضَاءِ  
دَوْلَةِ آدَمَ وَذُرِّيَّتِهِ عَلَيَّ وَجْهَ الْأَرْضِ أَحَدًا مِنَ الْمَلَائِكَةِ وَلَا  
مِنْ الْجِنِّ وَلَا مِنَ الْإِنْسِ وَلَا مِنْ سَائِرِ الْحَيَوَانَاتِ وَلِهَذَا  
الْيَمِينِ سَرَقْدَ بَيْنَاهُ فِي مَوْضِعٍ آخَرَ \*  
فَلَمَّا خَلَقَ آدَمَ فَسَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَخَلَقَ مِنْهُ  
زَوْجَتَهُ حَوَاءَ أَمَرَ الْمَلَائِكَةَ الَّذِينَ كَانُوا فِي الْأَرْضِ بِالسُّجُودِ  
لَهُ وَالطَّاعَةِ \* فَانْقَادَتْ لَهُ الْمَلَائِكَةُ بِاجْمَعِهِمْ غَيْرَ عَزَازِيلَ -  
فَأَنَّهُ أَنْفَ وَتَكَبَّرَ وَاخَذَتْهُ حَمِيَّةُ الْجَاهِلِيَّةِ وَالْحَسَدُ لَمَّا رَأَى  
إِنْ رِيَاسَتُهُ قَدْ زَالَتْ وَاحْتِاجُ أَنْ يَكُونَ تَابِعًا بَعْدَ أَنْ كَانَ  
مَتَّبِعًا وَمَرْوُوسًا بَعْدَ أَنْ كَانَ رَئِيسًا \* وَأَمَرَ أُولَئِكَ الْمَلَائِكَةَ  
أَنْ أَسْعَدُوا بِآدَمَ إِلَى السَّمَاءِ فَادْخُلُوهُ الْجَنَّةَ \* ثُمَّ أَوْحَى اللَّهُ  
تَعَالَى إِلَى آدَمَ (عَلَيْهِ السَّلَامُ) وَقَالَ - يَا آدَمُ اسْكُنْ أَنْتَ  
وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ  
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ \*

وَهَذِهِ الْجَنَّةُ بُسْتَانٌ بِالْمَشْرِقِ عَلَيَّ رَأْسِ جَبَلِ الْيَاقُوتِ

الملائكة نزلت من السماء فسكنت في الأرض وطردت  
 بني الجان إلى أطراف الأرض منهزمة \* وأخذت سبايا  
 كثيرة منها - وكان فيمن أخذ أسيراً عزازيل ابليس اللعين  
 فرعون آدم وحواء - وهو إذ ذاك صبي لم يدرك \* فلما  
 نشأ مع الملائكة تعلم من علمها وتشبه بها في ظاهر  
 الأمر ورسمه وجوهه غير رسومها وجوهرها \* فلما تطاولت  
 الأيام صار رئيساً فيها أميراً ناهياً متبوعاً حيناً ودعماً من  
 الزمان \*

فلما انقضى الدور واستأنف القرن أوحى الله إلي  
 أولئك الملائكة الذين كانوا في الأرض فقال لهم - إني  
 جاعل في الأرض خليفة من غيركم وأرفعكم إلي السماء \*  
 فكرهت الملائكة الذين كانوا في الأرض مفارقة الوطن  
 المألوف وقالت في مراجعة الجواب - أ تجعل فيها من  
 يفسد فيها ويسفك الدماء كما كانت بنو الجان ونحن  
 نسيح بحمدك ونقدس لك ؟ قال إني أعلم ما لا تعلمون

## SECTION VI.

*Extracts from the Ikhwānu-ṣ-Ṣafā.*

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فِي بَيَانِ بَدْءِ الْعَدَاوَةِ بَيْنَ الْجَانِّ وَبَنِي آدَمَ وَهُوَ مَاخُذٌ  
مِنْ رِسَالَةِ إِخْوَانِ الصِّفَا

قال الحكيم إن في قديم الأيام والازمان قبل خلقِ آبي  
البشرِ كان سُكَّانُ الارضِ بني الجانِّ وقاطنوها \* وكانوا قد  
أَطْبَقُوا الارضَ بَحْرًا وَبَرًّا سَهْلًا وَجَبَلًا \* فَطَالَتْ اَعْمَارُهُمْ  
وَكَثُرَتِ النِّعْمَةُ عِنْدَهُمْ - وكان فيهم المُلْكُ والنُّبُوَّةُ والدينُ  
والشَّريعةُ \* فَطَغَتْ وَبَغَتْ وَتَرَكْتُ وَصِيَّةَ انبيائها واكثرتُ  
في الارضِ الفسادَ - فَضَجَّتِ الارضُ وَمَنْ عَلَيْهَا مِنْ جَوْرِهِمْ \*  
فلَمَّا انقَضِيَ الدَّوْرُ واستأنَفَ القَرْنُ ارسلَ اللهُ جُنْدًا مِنْ

فيوجعها ضرباً شديداً - فاذا فعل هذا استراح من الهم وعاش \* ولكن ما عنده عقل ولا فهم \* فلما سمع التاجر هذا الكلام من الديك قام مُسرِعاً - واخذ الخيزران - ودخل الخزانة وامرّها بالدخول معه \* فدخلت وهي فرحانة فقام مُسرِعاً وغلق الباب ونزل بالخيزران علي كَتِفَيْهَا وظهرها واضلاعها وايديها وارجلها \* وهي تُعِيط وترتعد وتنتفض - وهو يضربها ويقول لها - تسأليني عن شيء ما لك فيه حاجة؟ فتقول له انا والله من التائبين - ولا اسالك عن شيء وقد تبتُ توبةً نَصُوحاً \* فبعد ذلك فتح لها الباب - وخرجت وهي تائبة \* ففرح الشهود والجيران - وامّها وابوها - وانقلب العزاء بالفرح والسرور \* وتعلم التاجر حُسن التدبير من الديك \*

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## مِنْ كِتَابِ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ

كَلَامَ الْكَلْبِ قَالَ لَهُ إِذَا كَانَ سَيِّدُنَا قَلِيلَ الْعَقْلِ عَدِيمِ  
التَّدْبِيرِ - مَا يَقْدِرُ عَلَيَّ تَدْبِيرَ امْرَأَةٍ مَعَ زَوْجَةٍ وَاحِدَةٍ - فَمَا  
لِبَقَاءِ حَيَاتِهِ فَائِدَةٌ \*

فَقَالَ الْكَلْبُ وَمَاذَا يَصْنَعُ سَيِّدُنَا؟ فَقَالَ لَهُ الدِّيكُ -  
أَنَا عِنْدِي خَمْسُونَ امْرَأَةً - أَغْضِبُ هَذِهِ وَأَرْضِي هَذِهِ  
وَأُطْعِمُ هَذِهِ وَأُجَوِّعُ هَذِهِ بِحَسَنِ تَدْبِيرِي - وَكُلُّهُنَّ تَحْتَ  
طَاعَتِي \* وَسَيِّدُنَا يَدْعِي الْعَقْلَ وَالْكِمَالَ - وَعِنْدَهُ امْرَأَةٌ  
وَاحِدَةٌ - مَا عَرَفَ تَدْبِيرَ امْرَأَةٍ مَعَهَا \* فَقَالَ الْكَلْبُ أَيُّهَا  
الدِّيكُ أَفَدُّنَا كَيْفَ يَصْنَعُ سَيِّدُنَا حَتَّى يَخْلُصَ مِنْ هَذَا  
الْأَمْرِ؟

فَقَالَ الدِّيكُ - يَقُومُ فِي هَذِهِ السَّاعَةِ - وَيَأْخُذُ عَصًا بِيَدِهِ -  
وَيَدْخُلُ بِهَا إِلَى بَعْضِ الْمَخَازِنِ - وَيَغْلِقُ الْبَابَ وَيَضْرِبُهَا  
حَتَّى يَكْسِرَ اضْلَاعَهَا وَظَهْرَهَا وَارْجُلَهَا - وَيَقُولُ لَهَا أَنْتِ  
تَسْأَلِينَ عَنْ شَيْءٍ مَا لَكَ فِيهِ غَرَضٌ حَتَّى تَقُولَ أَتُوبُ يَا  
سَيِّدِي - لَا اسْأَلُكَ عَنْ شَيْءٍ طَوْلَ عُمُرِي - تَوْبَةً يَا مُوَلَايَ \*

أها - ارجعي عن غَيْكِ واعدلي عن هذا الامر - ولو لم يتيقن  
أنه اذا باح بالسِّر يموت - ما كان فعل هذه الفعال وكان  
أَخْبَرَكَ به \* فقالت لهم - والله لم ارجع عنه اذا لم يخبرني  
به \* فبكى الحاضرون بكاءً شديداً \*

وكان عنده في البيت خمسون طيراً من الدجاج ومعها  
دِيكٌ \* فبينما هو يُودِعُ اهله وعبيده سَمِعَ كلباً من الكلاب  
يقول للدِّيكِ بُلُغْتَهُ - ما اقلَّ عقلك ايها الدِّيكُ ! والله لقد  
خاب من رِبَّاكَ ا في مثل هذا الوقت تطير من ظهر هذه  
الي ظهر هذه خيِّبك اللهُ تعالي ؟ فلما سمع التاجر هذا  
الكلام سَكَتَ ولم يتكلَّم - وبقي يسمعُ ما يقول الكلبُ  
والدِّيكُ \* فقال الدِّيكُ وما في هذا اليوم ايها الكلب ؟  
فقال - ا ما علمت ان سيدي اليوم متهماً للموت لان زوجته  
تُرِيدُ ان يبوح لها بالسِّر الذي علَّمه الله به ؟ واذا باح لها  
بذلك مات من ساعته - وها نحن في حُزْنٍ عليه وانت  
تُصَفِّقُ وتُصيح ما تستحي علي نفسك \* فلما سمع الدِّيكُ

إذا لم تقل لي ما سبب ضحكك ما اقعد عندك من الآن \* وجلست تبكي \* فقال لها زوجها التاجر ويحك ما لك تبكين إتقي الله وعدي عن سؤالك ودعينا من هذا الكلام \* فقالت لا بد من ان تقول لي ما سبب ضحكك \* فقال انني سألت ربي ان يعلمني لغة الحيوانات فعلمني - ثم اني عاهدته ان لا أعلم بذلك احدا - وإن افشيت سري فأمت \* فقالت لا بد من ان تقول لي ما سمعت من الشور والهمار - ودعك تموت هذه الساعة \* فقال لها ادعي اهلك فدعتهم \* ثم اتوا بعض الجيران - فاعلمهم التاجر بأنه قد حضرته الوفاة \* فجلسوا يبكون عليه - ثم بكوا عليه اولاده الصغار والكبار والزراع والغلمان والخدام وسائر من يلود به - وصار عنده في الدار عزاء عظيم \*

ثم انه دعا بالشهود - فلما حضروا أوفى زوجته حقها وجعل وصيا علي اولاده - واعتق جواريه وودع اقرباءه واهله فتباكوا كلهم \* ثم بكى الشهود واقبلوا علي المرأة يقولون

وإذا قَدِمَ الْعَلَفُ امْكُرْ فَاثْمَارُضْ وَأَنْفِخْ بَطْنِي \* فقال له  
 الْحِمَارُ إِيَّاكَ أَنْ تَفْعَلَ ذَلِكَ ! فقال له لِمَاذَا ؟ فقال له -  
 سَمِعْتُ صَاحِبَنَا يَقُولُ لِلزَّرَّاعِ - إِنَّ كَانَ الشَّوْرُ لَمْ يَأْكُلْ عِلْفَهُ  
 وَلَمْ يَنْهَضْ قَائِمًا فَادَّعُ الْجَزَارَ حَتَّى يَذْبَحَهُ - وَتَصَدَّقْ بِلَحْمِهِ  
 وَاجْعَلْ جِلْدَهُ نَطْعًا - وَأَنَا خَائِفٌ عَلَيْكَ مِنْ ذَلِكَ \* وَلَكِنْ  
 اقْبَلْ نُصْحِي قَبْلَ أَنْ يُصِيبَكَ هَذَا الْمَصَابُ - فَإِذَا قَدِمُوا  
 لَكَ الْعَلَفُ فَكُلْهُ وَانْهَضْ وَارْفَسْ بِرَجْلَيْكَ الْأَرْضَ \* وَإِذَا  
 لَمْ تَفْعَلْ ذَلِكَ فَإِنَّ صَاحِبَنَا يَذْبَحُكَ \* فَانْهَضْ الشَّوْرُ وَصَاح \*  
 فَلَمَّا سَمِعَ التَّاجِرُ هَذَا الْمَقَالَ نَهَضَ عَلَى حَيْلِهِ وَضَحَكَ  
 ضَحْكًا عَالِيًا \* فَقَالَتْ لَهُ زَوْجَتُهُ وَمَا هُوَ الَّذِي جَرَى حَتَّى  
 أَنْكَ ضَحَكْتَ هَذَا الضَّحْكَ الْكَثِيرَ ؟ لَعَلَّكَ تَهْزَأُ بِي \* فَقَالَ  
 لَهَا كَلًّا \* فَقَالَتْ لَهُ أَنْ كُنْتُ لَمْ تَهْزَأْ بِي قُلْ لِي مَا سَبَبُ  
 ضَحْكِكَ \* قَالَ لَهَا - لَسْتُ أَقْدِرُ عَلَى ذَلِكَ - وَاخْافُ إِذَا  
 بَحَثْتُ بِالسِّرَامِوتِ \* فَقَالَتْ لَهُ زَوْجَتُهُ - وَاللَّهِ أَنْكَ تَكْذِبُ -  
 وَأَمَّا أَرَدْتُ اخْفَاءَ الْكَلَامِ عَنِّي \* وَلَكِنْ وَحَقِّ رَبِّ السَّمَاءِ !



الحمار من اجله \* فلما اقبل الليل دخل الحمار علي  
الثور - فنهض له الثور قائما وقال له - بَشَرْتَ بِالْحَبِيرِ يَا ابا  
اليقظان ! لانك اَرَحَّتَنِي فِي هَذَا الْيَوْمِ وَهَنَاتْنِي بِطَعَامِي \* فما  
رَدَّ عَلَيْهِ الْحِمَارُ جَوَابًا مِنْ غِيْظِهِ وَغَضَبِهِ وَتَعَبِهِ وَمِنْ الضَّرْبِ  
الَّذِي أَكَلَهُ - اَلَا اَنَّهُ قَالَ فِي نَفْسِهِ - كُلُّ هَذَا جَرَى عَلَيَّ مِنْ  
سُوءِ تَدْبِيرِي وَنَصِيحَتِي لِعَيْرِي - كَمَا قِيلَ فِي الْمَثَلِ - كُنْتَ  
قَاعِدًا بَطُولِي مَا خَلَّانِي فَضُولِي \* وَلَكِنْ إِذَا لَمْ أَعْمَلْ لَهُ حِيلَةً  
وَارَدَهُ إِلَيَّ مَا كَانَ فِيهِ هَلَكْتُ \* ثُمَّ أَنَّ الْحِمَارَ رَاحَ إِلَى  
مَعْلَفِهِ وَالثَّورُ يُخَوِّرُ وَيَدْعُو لَهُ \*

فلما جري للحمار مع الثور ما جري خرج التاجر هو  
وزوجته علي السطح ليلة مُقَمَّرَةٍ - وَالْقَمَرُ مُبْدِرٌ \* فَاشْرَفَ عَلَيَّ  
الثور والحمار من السطح - فَسَمِعَ الْحِمَارُ يَقُولُ لِلثَّورِ - أَخْبِرْنِي  
يَا ابا الثَّيْرَانِ ! مَا الَّذِي تَصْنَعُهُ غَدًا \* فَقَالَ لَهُ الثَّورُ وَمَا  
الَّذِي أَصْنَعُهُ غَيْرَ الَّذِي اشْرَيْتَ بِهِ عَلَيَّ - وَهَذَا الشَّوْرُ فِي  
غَايَةِ الْحُسْنِ وَفِيهِ رَاحَةٌ كَلِيَّةٌ - وَمَا بَقِيَتْ أَفَارَقُهُ مَطْلَقًا -

الثور قد انتفخ بطنه وتكسفت أحواله ومدّ رجله حزن عليه وقال في نفسه - والله لقد كان مستضعفاً بالامس فلجل ذلك كان مقصراً بالعمل \*

ثم انّ الزّراع جاء الي التاجر وقال له - يا مولاي - انّ الثور لم يأكل العلف في هذه المدة من يومين - ولا ذاق منه شيئاً \* فعرف التاجر الامر بتمامه كونه قد سمع ما قاله الحمار كما مرّ سابقاً \* ثم قال للزّراع اذهب الي الحمار المكار وشدّ عليه المسحرات واجتهد في استعماله حتي انه يحث مكان الثور \* فاخذ الزّراع وشدّ عليه المسحرات واجتهد به وكلفه ما لا يطيق حتي انه حرث مكان الثور - ولم يزل الحمار يأكل الضرب حتي انسلخ جلده وتهرّت اضلاعه ورقبته \* فلما كان المساء جاء بالحمار الي الدار وهو لا يقدر يجري يديه ولا رجله \* واما الثور فانه كان ذلك النهار كله نائماً مستريحاً - وقد اكل علفه كله بالهناء والسرور والراحة - وهو طول نهاره يدعو للحمار ولم يدّر ما اصاب

من النصيحة شكره كثيراً بلسان حاله - ودعا له وجازاهُ  
خيراً - وتيقن أنه ناصح له وقال له نِعَمَ الرَّايُّ يا ابا  
اليقظان ! هذا كُلُّه يجري والتاجر يسمعه كَوْنَهُ يعرف لغة  
الحيوانات \*

فلما كان ثاني يوم جاء خادمُ التاجر واخذ الثورَ وركبَ  
عليه المِحرثَ واستعمله كالعادة \* فبدأ الثورُ يقصر في  
العمل والحِث فضربه الزَّراعُ ضرباً مُوجِعاً - فكسر المِحرثَ  
وهربَ لانه قِيلَ وصِيَّةُ الحمار \* فلققه الزَّراعُ وضربه كثيراً  
حتي انه ايسَ من الحيوة - فلم يزل الثورُ يقوم ويقع الي  
ان صار المساء \* فجاء به الزَّراعُ الي الدَّار وربطه علي  
المعلف فبطلَ الثورُ الصَّراخَ والمرجَ واللَّبَطَ بالرجلين \* ثم  
انه تباعدَ عن العلف - فتعجبَ الزَّراعُ من ذلك \* ثم ان  
الزَّراعُ اتاه بالقول والعلف فشَمَّهُ وتأخر عنه ونام بعيداً  
منه وبات بغير اكل الي الصَّباح \* فلما جاء الزَّراعُ ووجدَ  
العلفَ والقول والتبن مَكَانَهُ ولم ينقص منه شيء ورأي

## مِنْ كِتَابِ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ

أَكَلَفُ نَفْسِي كُلَّ يَوْمٍ وَلَيْلَةٍ -

هُمُومًا عَلَيَّ مِنْ لَا أَفُوزُ بِخَيْرَةٍ \*

كَمَا سَوَّدَ الْقَصَارُ بِالشَّمْسِ وَجْهَهُ -

حَرِيصًا عَلَيَّ تَبْيِيضِ أَثْوَابٍ غَيْرَةٍ \*

وَيُقَالُ فِي الْمَثَلِ - مَنْ عَدِمَ التَّوْفِيقَ ضَلَّ عَنِ الطَّرِيقِ \*

وَأَنْتَ تَخْرُجُ مِنْ صَلَاةِ الصُّبْحِ - وَمَا تُعَاوِدُ إِلَّا الْمَغْرِبَ -

وَتُقَاسِي نَهَارَكَ كُلَّهُ أَصْنَافَ الْعَذَابِ تَارَةً بِالضَّرْبِ وَتَارَةً

بِالْحَرْثِ وَتَارَةً بِالنَّهْرِ \* وَعِنْدَ مَجِيئِكَ يَرْبُطُكَ الزَّرَّاعُ عَلَيَّ

الْمَعْلَفِ الْمُسْتَنْتِ الرَّاخِةِ \* فَتَبْقَى تَخَبُّطٌ وَتَمْرَحُ وَتَنْطَحُ

بِقَرْنِكَ وَتَلْبِطُ بِرَجْلَيْكَ وَيَظُنُّ بِكَ أَنَّكَ فَرَحَانٌ وَتَصْهِيحُ كَثِيرًا -

وَمَا تُصَدِّقُ مَتَى يُلْقُوا لَكَ الْعَلْفَ - فَتَسْرِعُ فِي أَكْلِهِ بِحَرَصٍ -

وَتَشْحَنُ بَطْنَكَ مِنْهُ - فَلَوْ أَنَّكَ تَنْبَطِحُ عِنْدَ مَجِيئِكَ عَلَيَّ

قَفَاكَ - وَإِذَا قَدَّمُوا لَكَ الْعَلْفَ لَا تَأْكُلُ مِنْهُ - وَتَجْعَلُ

نَفْسَكَ مَيِّتًا كَانَ أَوْفَقَ لَكَ وَكَنتَ تَلْقَى مِنَ الرَّاحَةِ أَضْعَافَ

مَا أَنَا فِيهِ \* فَلَمَّا سَمِعَ الثَّوْرُ كَلَامَ الْحِمَارِ وَمَا أَبَدِي لَهُ

## مِنْ كِتَابِ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ

ما لا طاقة لي به وأقاسي انواع الإهانة مثل الضرب والزجر  
 من النزاع القاسي وقد تهرت أجفاني وانسلخت رقبتني  
 وسيقاني وفي آخر النهار يحبسوني في الدار ويطرحون لي  
 الشبن والفول وآبأت طول الليل في التجاسة والروائح الدنسة\*  
 وانت لم تزل في المكان المكنوس المرشوش - وفي  
 المعلف النظيف الملاّن من التبن الناعم واقفا مستريحاً -  
 وفي النادر يعرض لصاحبك التاجر حاجةً ضروريةً حتي  
 انه يركبك ويعود بك سريعاً وفيما عدا ذلك من الاوقات  
 انت مستريح وانا تعبان وانت نائم وانا يقظال وانت  
 معزز وانا مهان \*

فلما إنتهي كلام الشور قال له الحمار يا أقطع صدق  
 الذي سمّاك ثوراً لانك بليد الي الغاية - وليس عندك  
 مكر ولا حيلة ولا خُبث - بل انك تبدي النصم وتبذل  
 المسجود قدام صاحبك وتشتقي وتقتل نفسك في راحة  
 غيرك \* ا ما سمعت الشاعر يقول -

قِصَّةُ التَّاجِرِ مَعَ زَوْجَتِهِ - وَهِيَ مَلْخُودَةٌ مِنْ كِتَابِ أَلْفِ لَيْلَةٍ  
وَلَيْلَةٍ

قِيلَ أَنَّهُ كَانَ تاجِرٌ غَنِيٌّ - وَلَهُ مَالٌ وَرِجَالٌ وَمَوَاشِي  
وَجِمَالٌ \* وَلَهُ زَوْجَةٌ وَأَوْلَادٌ وَكَانَ مَسْكَنُهُ فِي الْبَرِّيَّةِ وَهُوَ  
مَمْتَعْنٌ فِي الزَّرْعِ \* وَكَانَ يَفْهَمُ لُغَةَ الْبَهَائِمِ وَالْحَيَوَانَاتِ \*  
وَإِذَا أَفْشَى لِأَحَدٍ سِرَّهُ مَاتَ - وَكَانَ لَا يُظْهِرُ لِأَحَدٍ سِرَّهُ خَوْفًا  
مِنَ الْمَوْتِ \* وَكَانَ عِنْدَهُ فِي الرِّبَضِ ثَوْرٌ وَحِمَارٌ وَكُلُّهُمَا مِنْهُمَا  
مَرْبُوطٌ فِي مَعْلَفِهِ \* وَكَانَا مُتْقَارِبَيْنِ أَحَدُهُمَا بِجَنْبِ الْآخَرِ \*  
فِيَوْمًا مِنَ الْأَيَّامِ بَيْنَمَا التَّاجِرُ جَالِسٌ إِلَى جَانِبَيْهِمَا وَأَوْلَادُهُ  
يَلْعَبُونَ قُدَّامَهُ - سَمِعَ الثَّوْرَ يَقُولُ لِلْحِمَارِ - يَا أَبَا الْيَقْظَانِ  
هَنِيئًا لَكَ ! فِيمَا أَنْتَ فِيهِ مِنَ الرَّاحَةِ الْخِدْمَةِ لَكَ وَالْكَنَسِ  
وَالرَّشِّ تَحْتَكَ وَمَا كُلُّكَ الشَّعِيرُ الْمَغْرِبْلُ وَشُرْبُكَ الْمَاءَ الْبَارِدُ \*  
وَأَمَّا أَنَا فَيَا لَتَعْبِي لَأَنَّهُمْ يَأْخُذُونِي مِنْ نِصْفِ اللَّيْلِ وَيُسْغِلُونِي  
بِالْحَرِّ وَيُرْكَبُونَ عَلَيَّ رِقَبَتِي الْفَدَّانِ وَالْمَسْحَرَاتِ وَأَبْدَأُ أَعْمَلُ  
مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِ النَّهَارِ بِشَقِّ الْأَرْضِ - ثُمَّ أَكْلَفُ

هذه الحلاوات وما احسنها - وهو يُحَرِّكُ فَمَهُ وَأَشْدَّاقَهُ \*  
 ثُمَّ قَالَ لَهُ أَخِي قَدْ اكْتَفَيْتُ يَا سَيِّدِي وَامْتَلَأْ بَطْنِي أَنْعَمَ  
 اللَّهُ عَلَيْكَ كَمَا أَنْعَمْتَ عَلَيَّ \* فَقَالَ لَهُ الرَّجُلُ تُرِيدُ أَنْ  
 تَشْرِبَ؟ فَقَالَ أَخِي نَعَمْ \* ثُمَّ قَالَ أَخِي فِي نَفْسِهِ لَأَعْمَلَنَّ  
 مَعَهُ عَمَلًا يُتَوَبُّ عَنْ هَذِهِ الْأَفْعَالِ \* ثُمَّ قَالَ الرَّجُلُ - قَدِّمُوا  
 الشَّرَابَ \* فَمَدَّ أَخِي يَدَهُ كَأَنَّهُ يَتَنَاوَلُ قَدْحًا وَقَرَّبَ يَدَهُ  
 إِلَيْهِ فَمِهُ كَأَنَّهُ يَشْرِبُهُ \* فَقَالَ لَهُ الرَّجُلُ هَنِيئًا مَرِيئًا \* فَقَالَ  
 لَهُ أَخِي هَئَاكَ اللَّهُ بِالْعَافِيَةِ \* ثُمَّ أَنَّهُ جَعَلَ نَفْسَهُ سَكْرَانًا  
 وَشَرَعَ فِي الْعَرَبِدَةِ \* ثُمَّ شَالَ يَدَهُ وَلَطَمَ الرَّجُلَ لَطْمَةً دَوَّخَتْ  
 رَأْسَهُ وَالْحَقُّهُ بِالثَّانِيَةِ \* فَقَالَ الرَّجُلُ مَا هَذَا يَا سَفَلَةَ؟ فَقَالَ  
 أَخِي يَا سَيِّدِي هَذَا مِنْ بَخَارِ طَعَامِكَ الَّذِيذِ وَشَرَابِكَ  
 الْمُفْرِجِ \* فَلَمَّا سَمِعَ الرَّجُلُ كَلَامَ أَخِي ضَحَكَ ضَحْكًا شَدِيدًا  
 وَقَالَ وَاللَّهِ مَا رَأَيْتُ مِثْلَكَ مَسْحُورَةً وَهِيَ أَنَا قَدْ عَفَوْتُ  
 فَكُنْ نَدِيمِي وَلَا تُفَارِقْنِي أَبَدًا \* ثُمَّ أَنَّهُ أَمَرَ لَهُ بِالطَّعَامِ  
 وَالشَّرَابِ فَآكَلَ أَخِي وَشَرِبَ وَاسْتَرَحَ \*

وبياضه \* فقال له اخي ما رأيتُ احسن من هذا الطعام  
ولا الذُّ من هذا الخبز \* وقال اخي في نفسه الظاهر انَّ  
هذا رجلٌ يحبُّ اللهو والمزاح \* ثم قال له الرجل انَّ هذا  
الخبز خبزتهُ جاريةٌ اشتريتها بخمسة مائة دينار \* ثم صاح  
باعلي صوته وقال - يا غلام قَدِّمِ الهريسة وصبَّ عليها دهناً  
كثيراً \* والتفت الى اخي وقال له - بالله عليك يا ضيفي  
هَلْ اكلتَ اطيبَ من هذه الهريسة ؟ فقال لا ولا اظنُّ  
السلطان اكل مثلها \*

فقال لاهي كُلْ ولا تستحي \* وكان اخي يُحرِّك فمه  
ويمضغ من غير شيء \* والرجل يطلب نوعاً بعد نوع وما  
هناك شيء \* ويأمر اخي بالاكل وهو لا يري شيئاً - واستولي  
علي قواه الضعف من شدة الجوع \* ثم قال له اخي قد  
اكتفيت يا سيدي من الطعام \* فصاح الرجل شيلوا هذا  
وقدِّموا الحلوات \* ثم قال لاهي كُلْ من هذا لوزينج ومن  
هذه القطائف ومن هذه الكنافة \* فقال له اخي ما اطيبَ



بستان ما رأي مثله - فبقي متعيراً فيما رأي \* ثم انه مشي نحو  
مجلس من المجالس \* فلما دخله وجد في صدره انساناً  
حسن الوجه جالساً علي بساط مذهب - فقصده \* فلما  
راه الرجل صاحب المجلس رحب به وسأله عن حاله \*  
فاخبره انه محتاج يريد شيئاً في حب الله \* فاعتم ذلك  
الرجل غماً شديداً - وقال يا سبحان الله! انا موجود في  
هذه البلدة وانت جائع \* ثم وعد اخي بخير وطيب خاطره  
وصاح علي الخدم بأن يأتوا بطشت وابريق \*

فلما حضر الطشت والابريق - قال لاهي تقدم واغسل  
يدك \* فقام اخي ليغسل يده - فما رأي طشتاً ولا ابريقاً \*  
فمد يده كأنه يغلسها - ثم صاح الرجل يا غلمان قدموا  
المائدة - فلم ير اخي شيئاً \* ثم قال لاهي تفضل كل  
من هذا الطعام ولا تستحي بحيوتي عليك \* فمد اخي يده  
وجعل نفسه كأنه يأكل \* فقال الرجل لاهي - بالله كل  
واشبع بطنك - لانك جائع وانظر الي حسن هذا الخبز

## SECTION V.

*Extracts from the Book of a "Thousand Nights and a Night."*

وَأَقِصَّةُ الْآخِ لِلْحُجَّامِ السَّادِسِ - وَهِيَ مَأْخُودَةٌ مِنْ كِتَابِ أَلْفِ  
لَيْلَةٍ وَلَيْلَةٍ

أَمَّا أَخِي السَّادِسُ - فَكَانَ فَقِيرًا بَعْدَ أَنْ كَانَ غَنِيًّا \* وَمِنْ  
أَخْبَارِهِ أَنَّهُ خَرَجَ يَوْمًا يَطْلُبُ شَيْئًا يَسُدُّ بِهِ جُوعَهُ \* فَرَأَى  
فِي بَعْضِ الطَّرِيقِ دَارًا حَسَنَةً - لَهَا دَهْلِيزٌ وَاسِعٌ وَبَابٌ مَرْتَفَعٌ -  
وَعَلَى الْبَابِ خَدَمٌ وَحَشَمٌ وَامْرُؤُهُ \* فَسَأَلَ بَعْضَ الْحَاضِرِينَ  
هُنَاكَ عَنْ صَاحِبِ الدَّارِ \* فَقَالَ لَهُ - هُوَ رَجُلٌ مِنَ الْبَرَامِكَةِ \*  
فَتَقَدَّمَ أَخِي إِلَى الدَّارِ ابْنَةً وَطَلَبَ مِنْهُمْ صَدَقَةً \* فَقَالُوا لَهُ -  
الْبَابُ قُدَّامُكَ - ادْخُلْ فِيهِ - فَأَنْتَ تَجِدُ مَا تَحِبُّ وَتَخْتَارُ \*  
فَدَخَلَ أَخِي وَمَشَى سَاعَةً - فَرَأَى سَاحَةً وَسِيعَةً - فِي وَسْطِهَا

عَلَيَّ بَصِيرَةٌ أَنَا وَرَبِّي أَتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ  
 الْمُشْرِكِينَ \* ١٠٩ وَلَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ  
 مِنْ أَهْلِ الْقُرَى أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
 عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا  
 تَعْقِلُونَ \* ١١٠ حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ فَنَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا  
 جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَشْأَةٍ لَا يَرُدُّوْنَ بَاسَنَا عَنِ الْقَوْمِ  
 الْمُجْرِمِينَ \* ١١١ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا  
 كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ  
 كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ \*

اَدْخُلُوا مِصْرَ اِنْ شَاءَ اللّٰهُ اٰمِيْنَ وَرَفَعَ اَبُوهُ عَلَيَّ الْعَرْشَ  
 وَخَرَوُا لَهُ سُجَّدًا وَقَالَ يَا اَبَتِ هٰذَا تَاوِيلُ رُؤْيَايَ مِنْ قَبْلُ  
 قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ اَحْسَنَ بِيْ اِذَا اَخْرَجَنِيْ مِنْ  
 السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ اَنْ نَزَعَ الشَّيْطَانُ  
 بَيْنِيْ وَبَيْنَ اِخْوَتِيْ اِنَّ رَبِّيْ لَطِيفٌ لِّمَا يَشَاءُ اِنَّهُ هُوَ الْعَلِيْمُ  
 الْحَكِيْمُ \* ١١ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِيْ مِنْ تَاوِيلِ  
 الْاَحَادِيثِ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيٌّ فِى الدُّنْيَا  
 وَالْآخِرَةِ تَوَفَّنِيْ مُسْلِمًا وَالْحَقِّنِيْ بِالصَّالِحِيْنَ \* ١٢ ذٰلِكَ مِنْ  
 اَنْبَاِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْا اَمْرَهُمْ  
 وَهُمْ يَمْكُرُوْنَ \* ١٣ وَمَا اَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ \*  
 ١٤ وَمَا تَسْلُمُ عَلَيْهِمْ مِنْ اَجْرٍ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ \* ١٥  
 وَكَانَ مِنْ اٰيَةِ فِى السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ  
 عَنْهَا مُعْرِضُوْنَ \* ١٦ وَمَا يَوْمُنَّ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ \*  
 ١٧ اَفَاْمِنُوْا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللّٰهِ اَوْ تَاْتِيَهُمُ السَّاعَةُ  
 بَغْتَةً وَهُمْ لَا يَشْعُرُوْنَ \* ١٨ قُلْ هٰذِهِ سَبِيْلِيْ اَدْعُوْا اِلَى اللّٰهِ

فَأَوْفٍ لَّنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ \*  
 ٩٠ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذَا أَنْتُمْ  
 جَاهِلُونَ \* ٩١ قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ  
 وَهَذَا أَخِي مِنَ اللَّهِ عَلَيْنَا إِنَّهُ مِنْ يَتَّى وَيَصِيرُ فَإِنَّ اللَّهَ  
 لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ \* ٩٢ قَالُوا تَاللَّهِ لَقَدْ أَثَرَكَ اللَّهُ  
 عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ \* ٩٣ قَالَ لَا تَثْرِبَ عَلَيْكُمْ  
 الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ \* ٩٤ اذْهَبُوا  
 بِقَمِيصِي هَذَا فَالْقُوهُ عَلَيَّ وَجْهِ أَبِي يَأْتِي بَصِيرًا وَأَتُونِي  
 بِأَهْلِكُمْ أَجْمَعِينَ \* ٩٥ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي  
 لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تَفْنِدُونِي \* ٩٦ قَالُوا تَاللَّهِ إِنَّكَ  
 لَفِي ضَلَالِكَ الْقَدِيمِ \* ٩٧ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْقِيَهُ عَلَيَّ  
 وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا  
 لَا تَعْلَمُونَ \* ٩٨ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا  
 خَاطِئِينَ \* ٩٩ قَالَ سَوْفَ اسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ  
 الرَّحِيمُ \* ١٠٠ فَلَمَّا دَخَلُوا عَلَيَّ يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ

أَلَمْ تَعْلَمُوا أَنَّ آبَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ  
 قَبْلُ مَا فَرَطْتُمْ فِي يُوسُفَ فَلَنُ ابْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي  
 أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ \* ٨٢ ارْجِعُوا إِلَيَّ  
 أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا  
 عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ \* ٨٣ وَأَسْلِ الْقُرِيَةَ الَّتِي كُنَّا  
 فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ \* ٨٤ قَالَ بَلْ  
 سَأَلْتُ لَكُمْ أَنْفُسَكُمْ أَمَرَ فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي  
 بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ \* ٨٥ وَتَوَلَّى عَنْهُمْ وَقَالَ يَا  
 أَسْفَى عَلَى يُوسُفَ وَأَبِیضَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ \*  
 ٨٦ قَالُوا تَاللَّهِ تَفْتُونَ ذَكَرَ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ  
 مِنَ الْهَالِكِينَ ٨٧ قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَاعْلَمْ  
 مِنَ اللَّهِ مَا لَا تَعْلَمُونَ \* ٨٨ يَا بَنِي إِدْرِيسَ أَذْهَبُوا فَتَحَسَّسُوا مِنَ  
 يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَبِاسَ مِنْ  
 رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ \* ٨٩ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا  
 يَا أَيُّهَا الْعَزِيزُ مَسْنَا وَاهَلْنَا الضَّرَّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ

السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذِنَ مَوْذُنُ الْعِيرِ إِنَّكُمْ  
لَسَارِقُونَ \* ٧٢ قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ \* ٧٣ قَالُوا  
نَفَقْدُ صَوَاعِ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ \*  
٧٤ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا  
كُنَّا سَارِقِينَ \* ٧٥ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ \* ٧٦  
قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي  
الظَّالِمِينَ \* ٧٧ فَبَدَأَ فِي أَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا  
مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي  
دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ  
كُلِّ ذِي عِلْمٍ عَلِيمٌ \* ٧٨ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ  
قَبْلِ فَاْسَرَهَا يُوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ  
مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ \* ٧٩ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ  
أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ \*  
٨٠ قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا  
إِذَا لظَالِمُونَ \* ٨١ فَلَمَّا اسْتِيسَاوَا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ

نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ \* ٦٥ قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا  
 كَمَا آمَنَ تَكُمُ عَلَيَّ أَخِيهِ مِنْ قَبْلُ فَالَلَهُ خَيْرُ حِفْظًا وَهُوَ أَرْحَمُ  
 الرَّاحِمِينَ \* ٦٦ وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ  
 إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ  
 أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ \* ٦٧  
 قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُتَوْنِي مُوْتَقًا مِنَ اللَّهِ لِتَأْتِنِي بِهِ  
 إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مُوْتَقَهُمْ قَالَ اللَّهُ عَلَيَّ مَا نَقُولُ  
 وَكِيلٌ \* ٦٨ وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا  
 مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ  
 الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ \* ٦٩  
 وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ  
 اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو  
 عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ \* ٧٠ وَلَمَّا  
 دَخَلُوا عَلَيَّ يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا  
 تَبَتُّسْ بِمَا كَانُوا يَعْمَلُونَ \* ٧١ فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ



لَا يَهْدِي كَيْدَ الْخَائِنِينَ \* ٥٤ وَمَا أَبْرَىٰ نَفْسِي إِنْ أَنَفَسَ  
لَأَمَارَةٌ بِالسَّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنْ رَبِّي غَفُورٌ رَّحِيمٌ \* ٥٥ وَقَالَ  
الْمَلِكُ إِنِّي أُرِيكَ بِهٖ أَسْتَحْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ  
الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ \* ٥٦ قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ  
إِنِّي حَفِيظٌ عَلِيمٌ \* ٥٧ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوهُ  
مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ وَلَا نُضِيعُ أَجْرَ  
الْمُحْسِنِينَ \* ٥٨ وَلَا جَزَاءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا  
يَتَّقُونَ \* ٥٩ وَجَاءَ إِخْوَتُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ  
لَهُ مُنْكَرُونَ \* ٦٠ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتُونِي بِأَخٍ  
لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أَوْفِي الْكَيْلِ وَأَنَا خَيْرُ  
الْمُسْتَزِلِّينَ \* ٦١ فَإِنْ لَّمْ تَأْتُونِي بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِي  
وَلَا تَقْرُبُونِ \* ٦٢ قَالُوا سَنَرَاوُدُ عَنْهُ آيَٰةً وَإِنَّا لَفَاعِلُونَ \* ٦٣  
وَقَالَ لِفَتَاتِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا  
إِذَا أَنْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ \* ٦٤ فَلَمَّا رَجَعُوا  
إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانَا

٤٥ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ \*  
 ٤٦ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ  
 فَأَرْسَلُونِ \* ٤٧ يُوسُفُ أَيُّهَا الصِّدِّيقُ افْتِنَا فِي سَبْعِ بَقَرَاتٍ  
 سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضِرٍ وَأُخْرَى  
 يَأْبَسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ \* ٤٨ قَالَ  
 تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنْبُلِهِ إِلَّا  
 قَلِيلًا مِمَّا تَأْكُلُونَ \* ٤٩ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ  
 يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ \* ٥٠ ثُمَّ يَأْتِي  
 مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصُرُونَ \* ٥١  
 وَقَالَ الْمَلِكُ اسْتَوْفِي بِي فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى  
 رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي  
 بِكَيْدِهِنَّ عَلِيمٌ \* ٥٢ قَالَ مَا خَطْبُكِ إِذْ رَأَوْتِنِّي يُوْسُفُ عَنْ نَفْسِهِ  
 قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ  
 الْآنَ خَصَصَ الْحَقُّ أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ  
 الصَّادِقِينَ \* ٥٣ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ

مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ  
 بِالْآخِرَةِ هُمْ كَافِرُونَ \* ٣٨ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ  
 وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ  
 فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ \*  
 ٣٩ يَا صَاحِبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرًا إِمَّا اللَّهُ الْوَاحِدُ  
 الْقَهَّارُ \* ٤٠ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمِيَتْهُمَا أَنْتُمْ  
 وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ  
 الْأَلَا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقِيمُ وَلَكِنْ أَكْثَرَ النَّاسِ لَا  
 يَعْلَمُونَ \* ٤١ يَا صَاحِبِي السِّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ  
 خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ  
 الَّذِي فِيهِ تَسْتَفْتِيَانِ \* ٤٢ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا  
 اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاءَ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ  
 بِضْعَ سِنِينَ \* ٤٣ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ  
 يَأْكُلْنَ سَبْعَ عِجَافٍ وَسَبْعَ سُنْبُلَاتٍ خُضِرَ وَأَخْرَا يَابِسَاتٍ \*  
 ٤٤ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ \*

نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرِيهَا فِي ضَلَالٍ مُبِينٍ \* ٣١ فَلَمَّا  
سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ  
كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ  
أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ  
هَذَا إِلَّا مَلَكٌ كَرِيمٌ \* ٣٢ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ  
وَلَقَدْ رَاودَتْهُ عَنِ نَفْسِهِ فَأَسْتَعْصِمَ وَلَئِنْ لَمْ يَفْعَلْ مَا أُمِرْتُ  
لَأَكُونَنَّ وَلِيكُونًا مِنَ الصَّاغِرِينَ \* ٣٣ قَالَ رَبِّ السِّجْنُ أَحَبُّ  
إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ  
إِلَيْهِنَّ وَآكُنَّ مِنَ الْجَاهِلِينَ \* ٣٤ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ  
عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ \* ٣٥ ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ  
مَا رَأَوْا آيَاتٍ لَيْسَ جَنَّةُ حَتَّى حِينٍ \* ٣٦ وَدَخَلَ مَعَهُ  
السِّجْنُ فَتَيَّانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ  
الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ  
نَبِينَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ \* ٣٧ قَالَ لَا يَأْتِيكُمَا  
طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَاتَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا

عَلَيَّ أَمْرُهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ \* ٢٢ وَلَمَّا بَلَغَ أَشُدَّهُ  
 آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ \* ٢٣ وَرَأَوْدَتُهُ  
 الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ  
 لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ  
 الظَّالِمُونَ \* ٢٤ وَلَقَدْ هَمَمْتُ بِهِ وَهُمْ بِهَا لَوْلَا أَن رَّأَى بُرْهَانَ  
 رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا  
 الْمُخْلَصِينَ \* ٢٥ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ  
 وَالْقِيَاسُ سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا  
 إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ \* ٢٦ قَالَ هِيَ رَأَوْدَتُنِي عَنْ  
 نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قَدْ مِنْ قَبْلٍ  
 فَصَدَقْتُ وَهُوَ مِنَ الْكَاذِبِينَ \* ٢٧ وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ  
 دُبُرٍ فَكَذَبْتُ وَهُوَ مِنَ الصَّادِقِينَ \* ٢٨ فَلَمَّا رَأَى قَمِيصَهُ قَدْ  
 مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ \* ٢٩ يُوسُفُ  
 أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ \*  
 ٣. وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ

وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ \* ١٣ قَالَ إِنِّي لِيَحْزَنُنِي أَن تَذْهَبُوا  
بِهِ وَآخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ \* ١٤ قَالُوا  
لَئِن أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ \* ١٥ فَلَمَّا  
ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا  
إِلَيْهِ لَتُنَسِّينَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ \* ١٦ وَجَاوَأَ أَبَاهُمْ  
عِشَاءً يَبْكُونَ \* ١٧ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَقِيقُ وَتَرَكْنَا  
يُوسُفَ عِنْدَ مَتَاعِنَا فَآكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ  
كُنَّا صَادِقِينَ \* ١٨ وَجَاوَأَ عَلِيَّ قَمِيصِهِ بَدَمٍ كَذِبٍ قَالَ بَلْ  
سَوَّلَتْ لَكُمُ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَيَّ  
مَا تَصِفُونَ \* ١٩ وَجَاءَتْ سَيَّارَةٌ فَارْسَلُوا وَارِدَهُمْ فَادْلِيَ دَلْوَهُ  
قَالَ يَا بَشْرِي هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا  
يَعْمَلُونَ \* ٢٠ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ  
مِنَ الزَّاهِدِينَ \* ٢١ وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ  
أَكْرِمِي مِثْوَاهُ عَسَى أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَا  
لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ

نَقُصُّ عَلَيْكَ أَحْسَنَ الْقِصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ  
 وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ \* ٤ إِذْ قَالَ يُوسُفُ لِأَبِيهِ  
 يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ  
 لِي سَاجِدِينَ \* ٥ قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ  
 فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ \*  
 (٢) وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ  
 وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ  
 مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ \* ٧ لَقَدْ  
 كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلِّسَّائِلِينَ \* ٨ إِذْ قَالُوا لِيُوسُفُ  
 وَأَخُوهُ أَحَبُّ إِلَيْنَا أَيْبَانَا مِنْنَا وَخَنَّ عَصَبَةٌ إِنْ أَبَانَا لَفِي ضَلَالٍ  
 مُّبِينٍ \* ٩ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ  
 أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ \* ١٠ قَالَ قَائِلٌ مِنْهُمْ  
 لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غِيَابَتِ الْجُبِّ يَلْقَاهُ بَعْضُ  
 السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ \* ١١ قَالُوا يَا أَبَانَا مَا لَكَ مَا تَأْمَنَّا  
 عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ \* ١٢ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ

أَلَمْ تَرَ أَنَّ الْفَلَكَ يَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ \* ٣١ وَإِذَا غَشِيَهُمْ مَوْجٌ  
 كَاطِلٌ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيَهُمْ إِلَى الْبَرِّ  
 فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ \* ٣٢  
 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ  
 وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا \* ٣٣ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
 فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ \* ٣٤ إِنَّ اللَّهَ  
 عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا  
 تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ  
 تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ \*

٦- سُورَةُ يُوسُفَ مَكِّيَّةٌ وَهِيَ مِائَةٌ وَاحِدِي عَشْرَةَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* ١ أَلَمْ تَرَ أَنَّ آيَاتُ الْكِتَابِ  
 الْمُبِينِ \* ٢ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ \* ٣ نَحْنُ



عَلَيْهِ آبَاؤُنَا وَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ \*  
 ٢١ وَمَنْ يَسْلَمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ  
 بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ \* ٢٢ وَمَنْ كَفَرَ فَلَا  
 يَحْزَنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ  
 بِذَاتِ الصُّدُورِ \* ٢٣ نَمَتَّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابِ  
 غَلِيظٍ \* ٢٤ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ  
 اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ \* ٢٥ لِلَّهِ مَا فِي  
 السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ \* ٢٦ وَلَوْ أَنَّ  
 مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ  
 اجْحَرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ \* ٢٧ مَا  
 خَلَقَكُمْ وَلَا بَعْثَكُمْ إِلَّا كُنُفُسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ \*  
 ٢٨ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِّجُ اللَّيْلَ فِي النَّهَارِ وَيُولِّجُ النَّهَارَ فِي اللَّيْلِ  
 وَتَسْخَرُ الشَّمْسُ وَالْقَمَرُ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَإِنَّ  
 اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ \* ٢٩ ذَلِكَ يَأْنِي اللَّهُ هُوَ الْحَقُّ وَإِنَّ  
 مَا تَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ \* ٣٠

أَلَمْ تَرَ أَنَّ الْفَلَكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ \* ٣١ وَإِذَا غَشِيَهُمْ مَوْجٌ  
 كَالظَّلِيلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيَهُمْ إِلَى الْبَرِّ  
 فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ \* ٣٢  
 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ  
 وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا \* ٣٣ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
 فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ \* ٣٤ إِنَّ اللَّهَ  
 عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا  
 تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ  
 تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ \*

٦- سُورَةُ يُوسُفَ مَكِّيَّةٌ وَهِيَ مِائَةٌ وَاحِدِي عَشْرَةَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* ١ أَلَمْ تَرَ أَنَّكَ أَنْزَلْنَا الْقُرْآنَ  
 الْمُبِينُ \* ٢ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ \* ٣ نَحْنُ

عَلَيْهِ آبَاءُنَا وَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ \*  
 ٢١ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ  
 بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ \* ٢٢ وَمَنْ كَفَرَ فَلَا  
 يَحْزَنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ  
 بِذَاتِ الصُّدُورِ \* ٢٣ نَمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابِ  
 غَلِيظٍ \* ٢٤ وَلَنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لِيَقُولُنَّ  
 اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ \* ٢٥ لِلَّهِ مَا فِي  
 السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ \* ٢٦ وَلَوْ أَنَّ  
 مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمْدُ مِنْ بَعْدِهِ سَبْعَةُ  
 أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ \* ٢٧ مَا  
 خَلَقَكُمْ وَلَا بَعْثَكُمْ إِلَّا كُنُفُسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ \*  
 ٢٨ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِّجُ اللَّيْلَ فِي النَّهَارِ وَيُولِّجُ النَّهَارَ فِي اللَّيْلِ  
 وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَإِنَّ  
 اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ \* ٢٩ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَإِنَّ  
 مَا تَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ \* ٣٠

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَيَّ وَهْنًا وَفَصَّالَهُ فِيَ عَامَيْنِ أَنِ اشْكُرْ لِي  
 وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ \* ١٤ وَإِن جَاهَدَاكَ عَلَيَّ أَن تَشْرِكَ  
 بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا  
 مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ تَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ  
 بِمَا كُنتُمْ تَعْمَلُونَ \* ١٥ يَا بَنِي إِسْرَءِيلَ إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ  
 خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ  
 بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ \* ١٦ يَا بَنِي إِسْرَءِيلَ أَقِمُوا الصَّلَاةَ وَامْرُ  
 بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ وَأَصِيرْ عَلَيَّ مَا أَصَابَكَ إِن ذَلِكَ  
 مِنْ عَزِيمِ الْأُمُورِ \* ١٧ وَلَا تَصْعِرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي  
 الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ \* ١٨ وَاقْصِدْ  
 فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِن أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ  
 الْحَمِيرِ \* ١٩ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا  
 فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَةً ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ  
 مَنْ يُجَادِلُ فِي آلِهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ \*  
 ٢٠ وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا

الصلوة ويوتون الزكاة وهم بالآخرة هم يوقنون \* ٤ أولئك  
 علي هدي من ربهم وأولئك هم المفلحون \* ٥ ومن الناس  
 من يشتري لهو الحديث ليضل عن سبيل الله بغير علم  
 ويتخذها هزوا أولئك لهم عذاب مهين \* ٦ وإذا تتلى عليه  
 آياتنا ولي مستكبرا لن لم يسمعها كان في أذنيه وقرا فبشره  
 بعذاب أليم \* ٧ إن الذين آمنوا وعملوا الصالحات لهم  
 جنات النعيم \* ٨ خالدين فيها وعد الله حقا وهو العزيز  
 الحكيم \* ٩ خلق السموات بغير عمد ترونها والقي في  
 الأرض رواسي أن تميد بكم وبث فيها من كل دابة وأنزلنا  
 من السماء ماء فأنبتنا فيها من كل زوج كريم \* ١٠ هذا  
 خلق الله فاروق ماذا خلق الذين من دونه بل الظالمون  
 في ضلال مبين \* ١١ ولقد آتينا لقمان الحكمة أن أشكر  
 لله ومن يشكر فإنما يشكر لنفسه ومن كفر فإن الله غني  
 حميد \* ١٢ وإذا قال لقمن لابنه وهو يعظه يا بني لا تشرك  
 بالله إن الشirk لظلم عظيم \* ١٣ ووصينا الإنسان بوالديه

## سِتُّ سُورٍ مِنَ الْقُرْآنِ

هَلْ أَدْلَكُم عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ \* ١١ تَوْمِنُونَ  
 بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ  
 ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ \* ١٢ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
 وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِينَ طَيِّبَةً  
 فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ \* ١٣ وَآخِزِي تُحِبُّونَهَا  
 نَصْرَ مِنَ اللَّهِ وَفَتْحَ قَرِيبٍ وَبَشِيرِ الْمُؤْمِنِينَ \* ١٤ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا كُونُوا أَنْصَارًا لِلَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ  
 مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّا تِ  
 طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرْتُ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا  
 عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ \*

هـ—سُورَةُ لُقْمَانَ مَكِّيَّةٌ وَهِيَ أَرْبَعٌ وَثَلَاثُونَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* ١ أَلَمْ تَلِكْ آيَاتُ الْكِتَابِ  
 الْحَكِيمِ \* ٢ هُدًى وَرَحْمَةً لِلْحَسَنِينَ \* ٣ الَّذِينَ يُقِيمُونَ

## سِتُّ سُوْرٍ مِنَ الْقُرْآنِ

٥.

وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ \* ٢ يَا أَيُّهَا الَّذِينَ آمَنُوا  
لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ \* ٣ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا  
مَا لَا تَفْعَلُونَ \* ٤ إِنْ اللَّهُ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ  
صَفَّاكَانَهُمْ بَنِيَّانَ مَرْصُوصَ \* ٥ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ  
لِمَ تُوذَوْنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا  
أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ \* ٦ وَإِذْ قَالَ  
عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ  
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ  
بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ  
مُسِينٌ \* ٧ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ  
يَدْعِي إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ \* ٨ يَرِيدُونَ  
لِيُخْلِفُوا نُورَ اللَّهِ بِأَفْوَهِهِمْ وَاللَّهُ مَتَمِّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ \*  
٩ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى  
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ \* ١٠ يَا أَيُّهَا الَّذِينَ آمَنُوا

## سِتُّ سُورٍ مِنَ الْقُرْآنِ

وَمُلْكًا كَبِيرًا \* ٢١ عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوا  
 أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا \* ٢٢ إِنَّ هَذَا كَانَ  
 لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا \* ٢٣ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ  
 الْقُرْآنَ تَنْزِيلًا فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا \*  
 ٢٤ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا \* ٢٥ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ  
 وَسَبِّحْهُ لَيْلًا طَوِيلًا \* ٢٦ إِنَّ هُوَ لَا يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ  
 يَوْمًا ثَقِيلًا \* ٢٧ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا  
 بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا \* ٢٨ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ  
 إِلَيْنَا رِبًّا سَبِيلًا \* ٢٩ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ  
 كَانَ عَلِيمًا حَكِيمًا \* ٣٠ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ  
 أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا \*

٤- سُورَةُ الْاَصْفِ مَدْنِيَّةٌ وَهِيَ اَرْبَعٌ عَشْرَةَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* ١ سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ



## سِتُّ سُوْرٍ مِّنَ الْقُرْآنِ

نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا \* ٣ إِنْ أَرَادْنَا نُهْلِكَ  
السَّبِيلَ أَوْ أَمَّا شَاكِرًا وَآمَّا كَافُورًا \* ٤ إِنْ أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا  
وَأَغْلَاقًا وَسَعِيرًا \* ٥ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا  
كَافُورًا \* ٦ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا \* ٧  
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا \* ٨ وَيُطْعَمُونَ  
الطَّعَامَ عَلَى حُبٍّ مِّسْكِينًا وَيَتِيمًا وَأَسِيرًا \* ٩ إِنَّمَا نَطْعِمُكُمْ  
لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا \* ١٠ إِنْ أَنَا نَخَافُ مِنْ رَبِّنَا  
يَوْمًا عَبُوسًا قَمْطَرِيرًا \* ١١ فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقِيَهُمْ نُصْرَةٌ  
وَسُرُورًا \* ١٢ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا \* ١٣ مُتَكِينِينَ  
فِيهَا عَلَى الْأَرْائِكِ لَا يَرُونَ فِيهَا شُمْسًا وَلَا زَمْهَرِيرًا \* ١٤ وَدَانِيَةً  
عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا \* ١٥ وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ  
مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا \* ١٦ قَوَارِيرٌ مِّنْ فِضَّةٍ قَدَّرُوهَا  
تَقْدِيرًا \* ١٧ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا \* ١٨ عَيْنًا  
فِيهَا تُسَمَّى سَلْسَبِيلًا \* ١٩ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ  
إِذَا رَأَيْتُمْ حَسِبْتُمْ أَنْ لَوْ أَنَّ مُنْشُورًا \* ٢٠ وَإِذَا رَأَيْتُمْ ثُمَّ رَأَيْتُمْ نَعِيمًا

## سِتُّ سُورٍ مِنَ الْقُرْآنِ

إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ \* ١٢ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ \* ١٣ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ \* ١٤ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ \* ١٥ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ \* ١٦ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِنَفْسِكُمْ وَمَنْ يُوقِ شَحْمَ نَفْسِهِ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ \* ١٧ إِنْ تَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يضاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ \* ١٨ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ \*

٣- سورة الإنسان والدھر مکیة وهي احدى وثلاثون آية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* ١ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنْ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا \* ٢ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ

قَدِيرٌ \* ٢ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّوْمِنٌ وَاللَّهُ  
 بِمَا تَعْمَلُونَ بَصِيرٌ \* ٣ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
 وَصُورَكُمْ وَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ \* ٤ يَعْلَمُ مَا فِي السَّمَوَاتِ  
 وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ  
 الصُّدُورِ \* ٥ أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا  
 وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ \* ٦ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ  
 رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشْرٍ يَلِدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى  
 اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ \* ٧ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَّنْ يُبْعَثُوا  
 قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبِّيَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ  
 اللَّهِ يَسِيرٌ \* ٨ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَالنُّوْرَ الَّذِيْ اَنْزَلْنَا وَاللّٰهُ بِمَا  
 تَعْمَلُوْنَ خَبِيْرٌ \* ٩ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ  
 وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ  
 الْعَظِيمُ \* ١٠ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
 النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ \* ١١ مَا أَصَابَ مِنْ مُّصِيبَةٍ

## SECTION IV.

*Extracts from the Kur'ān.*

سِتُّ سُوْرٍ مِّنَ الْقُرْآنِ

١-سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ وَهِيَ سَبْعُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \*  
 ٢ الرَّحْمَنِ الرَّحِيمِ \* ٣ مَالِكِ يَوْمِ الدِّينِ \* ٤ إِيَّاكَ نَعْبُدُ  
 وَإِيَّاكَ نَسْتَعِينُ \* ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ \* ٦ صِرَاطَ الَّذِينَ  
 أَنْعَمْتَ عَلَيْهِمْ \* ٧ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ \*

٢-سُوْرَةُ التَّغَابُنِ مَكِّيَّةٌ وَهِيَ ثَمَانِي عَشْرَةَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* ١ يُسْمِعُ اللَّهُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ - لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ

كَانَتْ الْإِمَامَةُ قَدْ عَجَزَتْ عَنْ إِقَامَةِ الْعَدْلِ فِيهَا فَخَلُّوا سَبِيلَهَا  
وَاطْلُقُوا عِقَالَهَا يَبْتَدِرُهَا أَهْلُهَا الَّذِينَ قَاتَلْتُمُوهُمْ فِي الْبِلَادِ  
وَشَتَّمْتُمْ شَمْلَهُمْ بِكُلِّ وَادٍ أَمَا وَاللَّهِ لَأَنْ بَقِيَتْ فِي يَدِكُمْ إِلَيَّ  
بُلُوغُ الْغَايَةِ وَاسْتِيفَاءُ الْمُدَّةِ تُضْمِلُ حُقُوقُ اللَّهِ وَحُقُوقُ  
الْعِبَادِ؟ فَقَالَ لَهُ كَيْفَ ذَلِكَ؟ فَقَالَ لَأَنْ مَنْ كَلَّمَكُمْ فِي حَقِّهِ  
زُجِرَ وَمَنْ سَكَتَ قُهِرَ فَلَا قَوْلَهُ مَسْمُوعٌ وَلَا ظُلْمُهُ مَرْفُوعٌ وَلَا  
مَنْ جَارَ عَلَيْهِ مَرْدُوعٌ \* وَبَيْنَكَ وَبَيْنَ رَعِيَّتِكَ مَقَامٌ تَذُوبٌ  
فِيهِ الْجِبَالُ حَيْثُ مَلِكُكَ هُنَاكَ خَامِلٌ وَعِزُّكَ زَائِلٌ وَنَاصِرُكَ  
خَازِلٌ وَالْحَاكِمُ عَلَيْكَ عَادِلٌ \* فَكَبَّ عَبْدُ الْمَلِكِ عَلَيَّ وَجْهَهُ  
يَبْكِي - ثُمَّ قَالَ لَهُ - فَمَا حَاجَتُكَ؟ فَقَالَ عَامِلُكَ بِالسَّمَاوَةِ  
ظَلَمَنِي وَلَيْلَهُ لَهْوَ وَنَهَارُهُ لَعْوٌ وَنَظَرُهُ زَهْوٌ \* فَكَتَبَ إِلَيْهِ بِإِعْطَائِهِ  
ظُلَامَتَهُ ثُمَّ عَزَلَهُ \*

## ١٦- الْحِكَايَةُ السَّادِسَةُ عَشْرَ

قِيلَ إِنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ خَطَبَ يَوْمًا بِالْكُوفَةِ \*  
فَقَامَ إِلَيْهِ رَجُلٌ مِنْ آلِ سَمْعَانَ - فَقَالَ مَهْلًا يَا أَمِيرَ  
الْمُؤْمِنِينَ اقْضِ لِصَاحِبِي هَذَا حَقِّهِ ثُمَّ أَخْطَبَ - فَقَالَ وَمَا  
ذَلِكَ؟ فَقَالَ إِنَّ النَّاسَ قَالُوا لَهُ مَا يُخْلِصُ ظُلَامَتَكَ مِنْ  
عَبْدِ الْمَلِكِ إِلَّا فُلَانٌ \* فَجِئْتُ بِهِ إِلَيْكَ لِأَنْظُرَ عَدْلَكَ الَّذِي  
كُنْتَ تَعِدُنَا بِهِ قَبْلَ أَنْ تَتَوَلَّى هَذِهِ الْمِظَالِمَ \* فَطَالَ بَيْنَهُ  
وَبَيْنَهُ الْكَلَامُ - فَقَالَ لَهُ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكُمْ قَامَرُونَ  
وَلَا تَأْتَمِرُونَ - وَتَنْهَوْنَ وَلَا تَنْتَهُونَ - وَتَعِظُونَ وَلَا تَتَعِظُونَ  
أَفَنَقْتَدِي بِسِيرَتِكُمْ فِي أَنْفُسِكُمْ أَمْ نَطِيعُ أَمْرِكُمْ بِالسِّتِكُمْ؟  
وَإِنْ قُلْتُمْ أَطِيعُوا أَمْرَنَا وَاقْبَلُوا نَصَحَنَا - فَكَيْفَ يَنْصَحُ غَيْرُهُ  
مَنْ غَشَّ نَفْسَهُ؟ وَإِنْ قُلْتُمْ خَذُوا الْحِكْمَةَ حَيْثُ وَجَدْتُمُوهَا  
وَاقْبَلُوا الْعِظَةَ مِمَّنْ سَمِعْتُمُوهَا - فَعَلَيْكُمْ قُلْدُنَاكُمْ أَرِمَةٌ  
أُمُورِنَا وَحَكْمَانَا فِي دِمَائِنَا وَأَمْوَالِنَا أَوْ مَا تَعْلَمُونَ أَنَّ مِنَّا  
مَنْ هُوَ أَعْرَفُ مِنْكُمْ بِصُنُوفِ اللُّغَاتِ وَابْلَغُ فِي الْعِظَاتِ؟ فَإِنْ

ذَلِكَ وَأَمْرُهُ بِتَعْلِيْقِهِ وَبَادِرٍ بِإِدْرَارِ الرِّزْقِ عَلَيْهِ إِلَى انْقِضَاءِ مُدَّةِ  
التَّعْلِيْقِ \* فَمَضَتْ سَنَةٌ إِلَّا بَعْضَ أَيَّامٍ وَلَمْ يَقْدِرْ أَحَدٌ عَلَى  
إِظْهَارِ عَيْبٍ أَوْ خَلَلٍ فِيهِ \* فَحَضَرَ شَيْخٌ مُسِينٌ وَنَظَرَ إِلَى الْمِثَالِ  
وَقَالَ - هَذَا فِيهِ عَيْبٌ \* فَاحْضِرْ إِلَيَّ الْمَلِكَ وَاحْضِرْ النِّقَاشَ  
وَالْمِثَالَ - وَقَالَ مَا الَّذِي فِيهِ مِنَ الْعَيْبِ فَأَخْرَجَ عَمَّا وَقَعَتْ  
فِيهِ بِرُوحِهِ ظَاهِرٌ وَدَلِيلٌ وَإِلَّا حَلَّ بِكَ النَّدَمُ وَالتَّهْكِيلُ \* فَقَالَ  
الشَّيْخُ أَسْعِدَ اللَّهُ الْمَلِكَ وَالْهَمَّهُ السِّدَادَ - مِثَالُ أَيِّ شَيْءٍ  
هَذَا الْمَوْضُوعُ ؟ فَقَالَ الْمَلِكُ مِثَالُ سُنْبُلَةٍ مِنْ حِنْطَةٍ قَائِمَةٍ  
عَلَى سَاقِهَا وَفَوْقَهَا عَصْفُورٌ \* فَقَالَ الشَّيْخُ أَصْلَحَ اللَّهُ الْمَلِكَ -  
أَمَّا الْعَصْفُورُ فَلَيْسَ بِهِ خَلَلٌ وَإِنَّمَا الْخَلَلُ فِي وَضْعِ السَّنْبُلَةِ \*  
قَالَ الْمَلِكُ وَمَا الْخَلَلُ وَقَدْ إِمْتَرَجَ غَضَبًا عَلَى الشَّيْخِ \* فَقَالَ  
الْخَلَلُ فِي إِسْتِقَامَةِ السَّنْبُلَةِ لِأَنَّ فِي الْعَرَفِ أَنَّ الْعَصْفُورَ إِذَا  
حَطَّ عَلَى سُنْبُلَةٍ أَمَالَهَا لِثَقُلِ الْعَصْفُورِ وَضَعْفِ سَاقِ السَّنْبُلَةِ  
وَلَوْ كَانَتْ السَّنْبُلَةُ مُعَوَّجَةً هَائِلَةً لَكَانَ ذَلِكَ نِهَآيَةً فِي الْوَضْعِ  
وَالْحِكْمَةِ \* فَوَافَقَ الْمَلِكُ عَلَى ذَلِكَ وَسَلَّم \*

عَلَى الْعَيْبِ حَتَّى وَجَدَهُ \* فَلَمَّا رَأَاهُ قَالَ - يَا شَيْخُ أَخْرِجْ  
ذَهَبِي حَتَّى أَرَاهُ وَكُنْتُ لَمَّا قَبَضْتَهُ لَمْ أَمِيزْ وَلَمْ أَنْتَقِدْ \*  
فَأَخْرَجْتَهُ - فَلَمَّا رَأَاهُ قَالَ هَذَا ذَهَبِي أَنْتَقِدْ يَا شَيْخُ \* قَالَ  
فَنَظَرْتُ فَإِذَا هُوَ مَغْشُوشٌ لَا يُسَاوِي شَيْئًا \* فَأَخَذَهُ وَرَمَى بِهِ  
وَقَالَ لِي - قَدْ أَشْتَرَيْتُ مِنْكَ هَذَا الثَّوْبَ عَلَى عَيْبِهِ بِهَذَا  
الذَّهَبِ \* وَدَفَعَ إِلَيَّ بِمِقْدَارِ ذَلِكَ الذَّهَبِ الْمَغْشُوشِ ذَهَبًا  
جَدِيدًا وَعَدْتُ بِهِ \*

#### ١٥- الْحِكَايَةُ الْخَامِسَةُ عَشَرَ

قِيلَ أَنَّ مَلِكَ الصِّينِ بَلَغَهُ عَنْ نَقَّاشٍ مَاهِرٍ فِي النَّقْشِ  
وَالْتَّصُويرِ فِي بِلَادِ الرُّومِ \* فَارْسَلَ إِلَيْهِ وَاشْتَرَصَهُ وَأَمَرَهُ بِعَمَلِ  
شَيْءٍ مِمَّا يَقْدِرُ عَلَيْهِ مِنَ النَّقْشِ وَالتَّصْويرِ مِثْلًا يَلْقَاهُ بِبَابِ  
الْقَصْرِ عَلَى الْعَادَةِ \* فَنَقَشَ لَهُ فِي رُقْعَةٍ صُورَةَ سُنْبُلَةٍ حِنْطَةٍ  
خَضْرَاءَ قَائِمَةً وَعَلَيْهَا عَصْفُورٌ - وَاتَّقَنَ نَقْشَهُ وَهَيْئَتَهُ حَتَّى  
إِذَا نَظَرَهُ أَحَدٌ لَا يَشْكُ فِي أَنَّهُ عَصْفُورٌ عَلَى سُنْبُلَةٍ خَضْرَاءَ  
وَلَا يَنْكُرُ شَيْئًا مِنْ ذَلِكَ غَيْرَ النَّطْقِ وَالْحَرَكَةِ \* فَاعْجَبَ الْمَلِكُ



شَبَابَكَ قَبْلَ هَرَمِكَ - وَصَحَّتَكَ قَبْلَ سَقَمِكَ - وَغِنَاكَ  
قَبْلَ فَقْرِكَ - وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ \*

١١٤- الْحِكَايَةُ الرَّابِعَةُ عَشَرَ

عَنِ ابْنِ الْخَرِيفِ - قَالَ حَدَّثَنِي وَالِدِي - قَالَ أُعْطِيتُ  
أَحْمَدَ بْنَ السَّبِّ الدَّلَالَ ثَوْبًا - وَقُلْتُ بَعْدَهُ لِي \* وَبَيْنَ هَذَا  
الْعَيْبِ الَّذِي فِيهِ لِمَنْ يَشْتَرِيهِ - وَارِيتهُ خُرْقًا فِي الثَّوْبِ \*  
فَمَضَى وَجَاءَ فِي آخِرِ النَّهَارِ - فَدَفَعَ إِلَيَّ ثَمَّتَهُ - وَقَالَ بَعْتُهُ  
عَلَيَّ رَجُلٍ أَعْجَمِيٍّ غَرِيبٍ بِهَذِهِ الدَّنَانِيرِ \* فَقُلْتُ لَهُ - وَارِيتهُ  
الْعَيْبَ وَاعْلَمْتُهُ بِهِ ؟ فَقَالَ لَا وَاللَّهِ نَسِيتُ ذَلِكَ - فَقُلْتُ لَا  
جَزَاكَ اللَّهُ خَيْرًا إِمَّا مَعَ إِلَيَّ \* وَذَهَبْتُ مَعَهُ وَقَصَدْنَا  
مَكَانَهُ فَلَمْ نَجِدْهُ \* فَسَأَلْنَا عَنْهُ فَقِيلَ إِنَّهُ رَحَلَ إِلَيَّ مَكَّةَ مَعَ  
قَافِلَةِ الْحَاجِّ \* فَاخَذْتُ صِفَةَ الرَّجُلِ مِنَ الدَّلَالِ وَاكْتَرَيْتُ  
دَابَّةً وَلَحِجْتُ الْقَافِلَةَ وَسَأَلْتُ عَنِ الرَّجُلِ فَدَلَّلْتُ عَلَيْهِ فَقُلْتُ  
لَهُ - الثَّوْبُ الْفُلَانِيُّ الَّذِي شَرَيْتَهُ أَمْسَ مِنْ فُلَانٍ بِكَذَا وَكَذَا  
فِيهِ عَيْبٌ - فَهَاتِهِ وَخُذْ ذَهَبَكَ \* فَقَامَ وَأَخْرَجَ الثَّوْبَ وَطَافَ

عَلَى الْعَيْبِ حَتَّى وَجَدَهُ \* فَلَمَّا رَأَاهُ قَالَ - يَا شَيْخُ أَخْرِجْ  
 ذَهَبِي حَتَّى أَرَاهُ وَكُنْتُ لَمَّا قَبَضْتَهُ لَمْ أَمِزْ وَلَمْ أَنْتَقِدْهُ \*  
 فَأَخْرَجْتُهُ - فَلَمَّا رَأَاهُ قَالَ هَذَا ذَهَبِي أَنْتَقِدْهُ يَا شَيْخُ \* قَالَ  
 فَنَظَرْتُ فَإِذَا هُوَ مَغْشُوشٌ لَا يُسَاوِي شَيْئًا \* فَأَخَذَهُ وَرَمَى بِهِ  
 وَقَالَ لِي - قَدْ اشْتَرَيْتُ مِنْكَ هَذَا الثَّوبَ عَلَيَّ عَيْبُهُ بِهَذَا  
 الذَّهَبِ \* وَدَفَعَ إِلَيَّ بِمِقْدَارِ ذَلِكَ الذَّهَبِ الْمَغْشُوشِ ذَهَبًا  
 جَدِيدًا وَعَدْتُ بِهِ \*

#### ٥- الْحِكَايَةُ الْخَامِسَةُ عَشَرَ

قِيلَ أَنَّ مَلِكَ الصِّينَ بَلَغَهُ عَنْ نَقَّاشٍ مَاهِرٍ فِي النَّقْشِ  
 وَالتَّصْوِيرِ فِي بِلَادِ الرُّومِ \* فَارْسَلَ إِلَيْهِ وَاشْتَرَصَهُ وَأَمَرَهُ بِعَمَلِ  
 شَيْءٍ مِمَّا يَقْدِرُ عَلَيْهِ مِنَ النَّقْشِ وَالتَّصْوِيرِ مِثَالًا يَعْطِلُهُ بِبَابِ  
 الْقَصْرِ عَلَى الْعَادَةِ \* فَنَقَشَ لَهُ فِي رُقْعَةٍ صُورَةَ سُنْبُلَةٍ حِنْطَةٍ  
 خَضْرَاءَ قَائِمَةً وَعَلَيْهَا عَصْفُورٌ - وَاتَّقَسَ نَقْشَهُ وَهَيْئَتَهُ حَتَّى  
 إِذَا نَظَرَهُ أَحَدٌ لَا يَشْكُ فِي أَنَّهُ عَصْفُورٌ عَلَى سُنْبُلَةٍ خَضْرَاءَ  
 وَلَا يَنْكِرُ شَيْئًا مِنْ ذَلِكَ غَيْرِ النَّطْقِ وَالْحَرَكَةِ \* فَاعْجَبَ الْمَلِكُ

شَبَابَكَ قَبْلَ هَرَمِكَ - وَصَحَّتَكَ قَبْلَ سَقَمِكَ - وَغِنَاكَ  
قَبْلَ فَقْرِكَ - وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ \*

١١٤- الْحِكَايَةُ الرَّابِعَةُ عَشَرَ

عَنِ ابْنِ الْحَرِيفِ - قَالَ حَدَّثَنِي وَالِدِي - قَالَ أُعْطِيتُ  
أَحْمَدَ بْنَ السَّبِّ الدَّلَالَ ثَوْبًا - وَقُلْتُ بَعْدُ لِي \* وَبَيْنَ هَذَا  
الْعَيْبِ الَّذِي فِيهِ لِمَنْ يَشْتَرِيهِ - وَارِثُهُ خَرَقًا فِي الثَّوْبِ \*  
فَمَضَى وَجَاءَ فِي آخِرِ النَّهَارِ - فَدَفَعَ إِلَيَّ ثَمَنَهُ - وَقَالَ بَعْتُهُ  
عَلَيَّ رَجُلٍ أَعْجَمِيٍّ غَرِيبٍ بِهَذِهِ الدَّنَانِيرِ \* فَقُلْتُ لَهُ - وَارِثُهُ  
الْعَيْبُ وَاعْلَمْتُهُ بِهِ ؟ فَقَالَ لَا وَاللَّهِ نَسِيتُ ذَلِكَ - فَقُلْتُ لَا  
جَزَاكَ اللَّهُ خَيْرًا إِمَّا مَضَى مَعِيَ إِلَيَّ \* وَذَهَبْتُ مَعَهُ وَقَصَدْنَا  
مَكَانَهُ فَلَمْ نَجِدْهُ \* فَسَأَلْنَا عَنْهُ فَقِيلَ إِنَّهُ رَحَلَ إِلَى مَكَّةَ مَعَ  
قَافِلَةِ الْحَاجِّ \* فَاخَذْتُ صِفَةَ الرَّجُلِ مِنَ الدَّلَالِ وَاکْتَرَيْتُ  
دَابَّةً وَلَحِقْتُ الْقَافِلَةَ وَسَأَلْتُ عَنِ الرَّجُلِ فَدَلَّيْتُ عَلَيْهِ فَقُلْتُ  
لَهُ - الثَّوْبُ الْفُلَانِيُّ الَّذِي شَرَيْتَهُ أَمْسَ مِنْ فُلَانٍ بِكَذَا وَكَذَا  
فِيهِ عَيْبٌ - فَهَاتِهِ وَخُذْ ذَهَبَكَ \* فَقَامَ وَأَخْرَجَ الثَّوْبَ وَطَافَ

فَبَايَ بَنِي أَسَدٍ \* فَضَحِكَ مِنْهُ وَقَالَ اجْعَلُوهَا كُلُّهَا عَامِرَةً \*

### ١٣- الْحِكَايَةُ الثَّالِثَةُ عَشَرَ

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) خَمْسٌ مَنْ كُنْ فِيهِ كُنْ عَلَيْهِ \* قِيلَ وَمَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ النَّكْتُ وَالْمَكْرُ وَالْبَغْيُ وَالْجِدَاعُ وَالظُّلْمُ \* فَاَمَّا النَّكْتُ فَقَالَ اللَّهُ تَعَالَى - فَمَنْ نَكَتْ فَإِنَّمَا يَنْكُتْ عَلَيَّ نَفْسِهِ \* وَأَمَّا الْمَكْرُ فَقَالَ اللَّهُ تَعَالَى - وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ \* وَأَمَّا الْبَغْيُ فَقَالَ اللَّهُ تَعَالَى - يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْكُمْ عَلَيَّ أَنْفُسُكُمْ \* وَأَمَّا الْجِدَاعُ فَقَالَ اللَّهُ تَعَالَى - يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ \* وَأَمَّا الظُّلْمُ فَقَالَ اللَّهُ تَعَالَى - وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ \* وَقَالَ (عَلَيْهِ السَّلَامُ) - خَمْسَةٌ مِنْ خَمْسَةِ مُحَالٍ - الْحَرَمَةُ مِنَ الْفَاسِقِ مُحَالٌ - وَالْكِبَرُ مِنَ الْفَقِيرِ مُحَالٌ - وَالنَّصِيحَةُ مِنَ الْعَدُوِّ مُحَالٌ - وَالْمَحَبَّةُ مِنَ الْحَسُودِ مُحَالٌ - وَالْوَفَاءُ مِنَ النِّسَاءِ مُحَالٌ - وَقَالَ (عَلَيْهِ السَّلَامُ) - اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ -

جُلُوسِ الْمَلِكِ - دَخَلَ ذَلِكَ الرَّجُلُ بَيْتَكَ الْحِلْيَةِ - فَدَعَاهُ  
كِسْرِي وَقَالَ لَهُ - هَذَا مِنْ ذَاكَ \* فَقَبِلَ الْأَرْضَ وَقَالَ نَعَمْ -  
أَصْلَحَكَ اللَّهُ تَعَالَى \*

١٢- الْحِكَايَةُ الثَّانِيَّةُ عَشَرَ

قِيلَ أَنَّ أَبَا دُلَامَةَ الشَّاعِرَ - كَانَ وَاقِفًا بَيْنَ يَدَيْ السَّفَاحِ  
فِي بَعْضِ الْأَيَّامِ - فَقَالَ لَهُ سَلْنِي حَاجَتَكَ \* فَقَالَ لَهُ أَبُو  
دُلَامَةَ - أُرِيدُ كَلْبَ صَيْدٍ \* فَقَالَ أَعْطُوهُ إِيَّاهُ - فَقَالَ وَأُرِيدُ  
دَابَّةً أَتَصِيدُ عَلَيْهَا \* قَالَ أَعْطُوهُ إِيَّاهَا \* قَالَ وَغُلَامًا يَقُودُ  
الْكَلْبَ وَيَصِيدُ بِهِ - قَالَ أَعْطُوهُ غُلَامًا \* قَالَ وَجَارِيَةً تُصْلِحُ  
الْصَيْدَ وَتُطْعِمُنَا مِنْهُ \* قَالَ أَعْطُوهُ جَارِيَةً \* قَالَ هُوَلَاءُ يَا أَمِيرُ  
الْمُؤْمِنِينَ - لَا بُدَّ لَهُمْ مِنْ دَارٍ يَسْكُنُونَهَا \* فَقَالَ أَعْطُوهُ دَارًا  
تَجْمَعُهُمْ \* قَالَ وَإِنْ لَمْ تَكُنْ لَهُمْ ضَيْعَةٌ فَمِنْ أَيْنَ يَعْيشُونَ ؟  
قَالَ قَدْ أَقْطَعْتُكَ عَشَرَ ضِيَاعٍ عَامِرَةٍ وَعَشَرَ ضِيَاعٍ غَامِرَةٍ \*  
قَالَ وَمَا الْغَامِرَةُ يَا أَمِيرُ الْمُؤْمِنِينَ ؟ قَالَ مَا لَا نَبَاتَ فِيهَا \*  
قَالَ قَدْ أَقْطَعْتُكَ يَا أَمِيرُ الْمُؤْمِنِينَ - مِائَةَ ضَيْعَةٍ غَامِرَةٍ مِنْ

وَسَأَلَتْ \* فَقَالَ الرَّومِيُّ وَحَقِّ دِينِهِ ! إِنَّ هَذَا الْإِعْوَاجَ لِحَسَنٍ  
مِّنَ الْإِسْتِقَامَةِ - وَحَقِّ دِينِهِ إِنَّ هَذَا الَّذِي فَعَلَهُ مَلِكُ الزَّمَانِ  
لَمْ يُوْرَخْ فِيمَا مَضَى لِمَلِكٍ - وَلَا يُوْرَخُ فِيمَا بَقِيَ لِمَلِكٍ \*  
فَاعْجَبَ كِسْرَى كَلَامَهُ فَانْعَمَ عَلَيْهِ وَرَدَّهُ مَسْرُورًا مَّحْبُورًا \*

١١- الْحِكَايَةُ الْوَاحِدَةُ عَشَرَ

قِيلَ أَنَّ أَنْوَشِيْرَوَانَ - وَضَعَ الْمَوَائِدَ لِلنَّاسِ فِي الْيَوْمِ  
نِيْرُوزٍ وَجَلَسَ - وَدَخَلَ وَجْهَهُ مَمْلُوكَتِهِ الْإِيْوَانَ \* فَلَمَّا فَرَّغُوا  
مِنَ الطَّعَامِ جَاءُوا بِالشَّرَابِ وَأَحْضَرَتِ الْفَوَاكِهَ وَالْمَشْمُومَ فِي  
آنِيَةٍ مِّنَ الذَّهَبِ وَالْفِضَّةِ \* فَلَمَّا رُفِعَتِ آلَةُ الْمَجْلِسِ -  
أَخَذَ بَعْضُ مَنْ حَضَرَ جَامَ ذَهَبٍ وَزَنَهُ أَلْفَ مِثْقَالٍ فَخَبَّاهُ  
تَحْتَ ثِيَابِهِ - وَأَنْوَشِيْرَوَانُ يَرَاهُ \* فَلَمَّا فَقَدَهُ السَّاقِي قَالَ بِصَوْتٍ  
عَالٍ - لَا يَخْرُجَنَّ أَحَدٌ حَتَّى يَفْتَشَ \* فَقَالَ كِسْرَى وَلِمَ - فَاخْبِرْهُ  
بِالْقِصَّةِ \* فَقَالَ قَدْ أَخَذَهُ مِنْ لَا يَرُدُّهُ وَرَاهُ مِنْ لَا يَنْمُ عَلَيْهِ فَلَا  
يَفْتَشُ أَحَدٌ \* فَاخَذَهُ الرَّجُلُ وَمَضَى فَكَسَرَهُ وَصَاغَ مِنْهُ مِثْقَلَةً  
وَحَلِيَّةً لِسَيْفِهِ وَجَدَّدَ لَهُ كِسْوَةً فَخِرَةً \* فَلَمَّا كَانَ فِي مِثْلِ

حَتَّى تَمَكَّنَ حُبَّهَا مِنْ قَلْبِهِ - فَقَالَتْ لَا تَقْرُبْنِي حَتَّى أَرْكَبَكَ  
وَتَمْشِي بِي خَطَوَاتِي \* فَأَجَابَهَا إِلَى ذَلِكَ - فَوَضَعَتْ عَلَيْهِ  
سَرَجًا وَجَعَلَتْ فِي رَأْسِهِ لِحَامًا وَرَكَبَتْهُ \* وَكَانَتْ قَدْ أَرْسَلَتْ  
إِلَى الْمَلِكِ بِهَذَا الْخَبَرِ فَهَجَمَ عَلَيْهِ وَهُوَ عَلَى تِلْكَ الْحَالَةِ -  
فَقَالَ مَا هَذَا أَيُّهَا الْوَزِيرُ كُنْتَ تَنْهَانِي عَنْ مُحِبَّتَيْنِ - وَهَذِهِ  
حَالَتُكَ مَعَهُنَّ \* فَقَالَ أَيُّهَا الْمَلِكُ - مِنْ هَذَا كُنْتُ أَخَافُ  
عَلَيْكَ \* فَاسْتَحْسَنَ مِنْهُ هَذَا الْجَوَابَ \*

## ١١- الْحِكَايَةُ الْعَاشِرَةُ

قِيلَ أَنَّ قَيْصَرَ مَلِكَ الشَّامِ وَالرُّومِ - أَرْسَلَ رَسُولًا إِلَى مَلِكِ  
فَارِسٍ كِسْرِيٍّ أَنْوَشِيرَوَانَ صَاحِبِ الْإِيوَانِ \* فَلَمَّا وَصَلَ وَرَأَى  
عَظَمَةَ الْإِيوَانِ وَعَظَمَةَ مَجْلِسِ كِسْرِيٍّ عَلَى كُرْسِيِّهِ - وَالْمُلُوكِ  
فِي مَخْدَمَتِهِ - مِيزَ الْإِيوَانِ - فَرَأَى فِي بَعْضِ جَوَانِيهِ إِعْوَاجًا \*  
فَسَأَلَ التَّرْجَمَانَ عَنْ ذَلِكَ - فَقِيلَ لَهُ - ذَلِكَ بَيْتٌ لِعَجُوزٍ  
كَرِهَتْ بَيْعَهُ عِنْدَ عِمَارَةِ الْإِيوَانِ - فَلَمْ يَرِ الْمَلِكُ إِكْرَاهَهَا  
عَلَى الْبَيْعِ - فَأَبْقَى بَيْتَهَا فِي جَانِبِ الْإِيوَانِ فَذَلِكَ مَا رَأَيْتَ

الفرصة من العرب - فقد تشاغل بعضهم ببعض - ووقع بأسهم بينهم - والراي أن تغزوهم في بلادهم - فإنك تذلمهم وتنال حاجتك منهم \* فنهاهم عن ذلك - فابوا عليه إلا أن يفعل \* فلما راي ذلك - دعا بكلبين - فاحرش بينهما - فاقتتلا قتالا شديدا \* ثم دعا بذئب - فحلاه بينهما - فلما راي الكلبان الذئب تركا ما كانا بينهما وأقبلا علي الذئب حتي قتلاه \* فقال ملك الروم - هكذا العرب - يقتتلون بينهما - فإذا راونا وهم مجتمعون تركوا ذلك وأقبلوا علينا \* فعرفوا صدق قوله - ورجعوا عما كانوا عليه \*

٩- الحِكَايَةُ التَّاسِعَةُ

قيل أن بعض الملوك - كان مغرما بحب النساء \* وكان وزيره ينهاه عن ذلك \* فرأته بعض قِيَانِه متغير الحال عليهن \* فقالت يا مولاي ما هذا؟ فقال لها أن وزيري فلان قد نهاني عن محبتكن \* فقالت الجارية - هبني له أيها الملك - وستري ما أصنع به - فوهبها له - فلما خلا بها تمنعت منه



٧- الحكاية السابعة

سأل بعض الملوك وزيره - الأدب يغلب الطبع أم الطبع يغلب الأدب؟ فقال - الطبع أغلب لأنه أصل والأدب فرع - وكل فرع يرجع إلي أصله \* ثم أن الملك استدعى بالشراب - وأحضر سنابير بأيديها الشماع فوقفت حوله \* فقال للوزير انظر خطأك في قولك - الطبع أغلب \* فقال الوزير أمهلني الليلة - قال قد أمهلتك \* فلما كان الليلة الثانية - أخذ الوزير في كمينه فارة وربط في رجله خيطاً ومضى إلي الملك \* فلما قبلت السنابير بأيديها الشماع أخرج الفارة من كمينه \* فلما راته السنابير رمته بالشماع وتبعته الفارة فكاد البيت أن يحترق \* فقال الوزير انظرايها الملك! كيف غلب الطبع الأدب - ورجع الفرع إلي أصله \* قال صدقت لله درك \*

٨- الحكاية الثامنة

قيل لما تشاغل عبد الملك ابن مروان بقتال مصعب ابن الزبير اجتمع وجوه الروم إلي ملكهم وقالوا - قد أمكنتك

خُبِرَ وَقَدَحَ فِيهِ عَسَلٌ \* فَرَفَعَ الْخُبْزَ وَارَادَ أَنْ يَرْفَعَ الْعَسَلَ -  
 وَظَنَّ الْبَخِيلُ أَنْ ضَيْفَهُ لَا يَأْكُلُ الْعَسَلَ بِلَا خُبْزٍ \* فَقَالَ تَرَى  
 أَنْ تَأْكَلَ عَسَلًا بِلَا خُبْزٍ؟ قَالَ نَعَمْ - وَجَعَلَ يَلْعَقُ لَعَقَةً بَعْدَ  
 لَعَقَةٍ \* فَقَالَ لَهُ الْبَخِيلُ - وَاللَّهِ يَا أَخِي! إِنَّهُ يَحْزِقُ الْقَلْبَ \*  
 فَقَالَ صَدَقْتَ - وَلَكِنْ قَلْبَكَ \*

## ٦- الْحِكَايَةُ السَّادِسَةُ

قِيلَ أَنَّ بَعْضَ الْأَدْبَاءِ - قَالَ حَضَرَ رَسُولُ مَلِكِ الرُّومِ  
 عِنْدَ الْمُتَوَكِّلِ - فَاجْتَمَعَتْ بِهِ - فَقَالَ لَمَّا أُحْضِرَ الشَّرَابُ -  
 مَا لَكُمْ مَعَاشِرَ الْمُسْلِمِينَ قَدْ حُرِّمَ عَلَيْكُمْ فِي كِتَابِكُمُ الْخَمْرُ  
 وَلَحْمُ الْخِنْزِيرِ فَعَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ؟ فَقُلْتُ لَهُ أَمَّا  
 أَنَا فَلَا أَشْرِبُ الْخَمْرَ فَسَلْ مَنْ يَشْرِبُهَا \* فَقَالَ إِنْ نَشِئْتَ  
 أَخْبَرْتُكَ \* قُلْتُ لَهُ قُلْ \* فَقَالَ لَمَّا حُرِّمَ عَلَيْكُمْ لَحْمُ الْخِنْزِيرِ  
 وَجَدْتُمْ بَدْلَهُ مَا هُوَ خَيْرٌ مِنْهُ لُحُومُ الطَّيْرِ - وَأَمَّا الْخَمْرُ فَلَمْ  
 تَجِدُوا مَا يُقَارِبُهُ فَلَمْ تَنْتَهُوا عَنْهُ \* قَالَ فَخَجَلْتُ مِنْهُ وَلَمْ أَدِرْ  
 مَا أَقُولُ لَهُ \*

٣- الْحِكَايَةُ الثَّلَاثَةُ

قِيلَ اجْتَازَ بَعْضُ الْمَغْفَلِينَ بِمَنَارَةٍ - وَكَانُوا ثَلَاثَةً نَفَرٍ \*  
فَقَالَ أَحَدُهُمْ - مَا أَطْوَلَ الْبَنَاتِينَ فِي الزَّمَنِ الْأَوَّلِ حَتَّى  
وَصَلُوا إِلَى رَأْسِ هَذِهِ الْمَنَارَةِ! فَقَالَ الثَّانِي - يَا أَبْلَهُ! كُلُّ  
يَبْنِيهَا وَلَكِنْ يَعْمَلُونَهَا عَلَيَّ وَجْهِ الْأَرْضِ وَيُقِيمُونَهَا \* فَقَالَ  
الثَّلَاثُ - يَا جُهَّالُ! كَانَتْ هَذِهِ بَيْتًا فَانْقَلَبَتْ مَنَارَةً \*

٤- الْحِكَايَةُ الرَّابِعَةُ

قَالَ بَعْضُ الْحُكَمَاءِ الْفَرَسِ أَخَذْتُ مِنْ كُلِّ شَيْءٍ أَحْسَنَ  
مَا فِيهِ \* فَقِيلَ لَهُ - فَمَا أَخَذْتَ مِنَ الْكَلْبِ؟ قَالَ حَبَّهُ لِأَهْلِهِ  
وَذَبَّهُ عَنِ صَاحِبِهِ \* قِيلَ فَمَا أَخَذْتَ مِنَ الْغَرَابِ؟ قَالَ  
شِدَّةَ حَذَرِهِ \* قِيلَ فَمَا أَخَذْتَ مِنَ الْخِنْزِيرِ؟ قَالَ بُكُورُهُ فِي  
حَوَاجِحِهِ \* قِيلَ فَمَا أَخَذْتَ مِنَ الْهَرَّةِ؟ قَالَ تَمَلُّقَهَا عِنْدَ  
الْمَسَلَّةِ \*

٥- الْحِكَايَةُ الْخَامِسَةُ

قِيلَ أَنَّ بَعْضَ الْبُخْلَاءِ اسْتَاذَنَ عَلَيْهِ ضَيْفٌ وَبَيْنَ يَدَيْهِ

## SECTION III.

*Miscellaneous Anecdotes.*

## حِكَايَاتٌ مُخْتَلَفَةٌ

## ١- الْحِكَايَةُ الْأُولَى

قِيلَ أَنَّ بَعْضَ الْعُلَمَاءِ تَخَاضَمَ مَعَ زَوْجَتِهِ - فَعَزَمَ عَلَيَّ طَلَاقِهَا \* فَقَالَتْ أَذْكَرُ طُولَ الصُّحْبَةِ \* فَقَالَ وَاللَّهِ ! مَا لَكَ عِنْدِي ذَنْبٌ سِوَى ذَلِكَ \*

## ٢- الْحِكَايَةُ الثَّانِيَّةُ

قِيلَ أَنَّ أَعْرَابِيًّا وَلِيَ الْبَحْرَيْنِ \* فَجَمَعَ الْيَهُودَ وَقَالَ - مَا صَنَعْتُمْ بِعِيسَى بْنِ مَرْيَمَ (عَلَيْهِ السَّلَامُ) ؟ قَالُوا قَتَلْنَاهُ \* قَالَ وَاللَّهِ ! لَا تَخْرُجُوا مِنَ السِّجْنِ حَتَّى تَوَدُّوا دِيَّتَهُ \* فَمَا خَرَجُوا حَتَّى أَخَذَ مِنْهُمْ الدِّيَّةَ كَامِلَةً \*

## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

لِمَآذَا الْكَبْشُ وَالْعَنْزُ سَكُوتٌ؟ لَا يَضْطَرِبَانِ - وَأَنْتَ لَا تَهْدَأُ  
وَلَا تَسْتَقِرُّ \* قَالَ لَهُ الْخِنْزِيرُ كُلُّ وَاحِدٍ يَعْلَمُ دَأَى نَفْسِهِ -  
فَإِنَّا أَعْلَمُ أَنَّ الْكَبْشَ لِصُوفِهِ وَالْعَنْزَ يَطْلُبُ لِلْبَنِيهَا - وَأَنَا الشَّقِيُّ  
لَا صُوفَ لِي وَلَا لَبَنَ \* وَأَنَا عِنْدَ وُصُولِي إِلَى الْمَدِينَةِ أَرْسَلُ  
إِلَى الْمَسْلُخِ - لَا مَحَالَةَ \* هَذَا مَعْنَاهُ - أَنَّ الَّذِينَ يَغْرُقُونَ فِي  
الْخَطَايَا وَالذُّنُوبِ الَّتِي قَدِمَتْ أَيْدِيهِمْ - يَعْلَمُونَ سُوءَ مَقْلَبِهِمْ  
وَمَاذَا تَكُونُ آخِرَتِهِمْ \*

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وَالْقِي نَفْسُهُ فِي بَعْضِ الْمَغَائِرِ \* وَكَانَ كُلَّمَا أَتَاهُ شَيْءٌ مِّنَ  
الْوَحُوشِ لِيَعُودَهُ افْتَرَسَهُ دَاخِلَ الْمَغَارَةِ \* وَآكَلَهُ \* فَاتَى الثَّعْلَبُ  
عَائِدًا لَهُ - فَوَقَفَ عَلَى بَابِ الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ -  
كَيْفَ حَالُكَ يَا سَيِّدَ الْوَحُوشِ؟ فَقَالَ لَهُ الْأَسَدُ - لِمَ أَذَا لَا  
تَدْخُلُ يَا أَبَا الْحَصِينِ؟ فَقَالَ لَهُ الثَّعْلَبُ - يَا سَيِّدِي! قَدْ  
كُنْتُ عَوَّلْتُ عَلَى ذَلِكَ غَيْرَ أَنِّي أَرَا عِنْدَكَ آثَارَ أَقْدَامِ  
كَثِيرَةٍ قَدْ دَخَلُوا - وَلَا أَرَا أَنَّ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ \* هَذَا  
مَعْنَاهُ - أَنَّ مَا سَبِيلُ الْإِنْسَانِ أَنْ يَهْجِمَ عَلَى أَمْرٍ إِلَّا حَتَّى  
يَمِيزَهُ \*

## ٤١- إِنْسَانٌ وَخِنْزِيرٌ

إِنْسَانٌ مَرَّةً حَمَلَ عَلَى بَهِيمَةٍ كَبْشًا وَعَنْزًا وَخِنْزِيرًا -  
وَتَوَجَّهَ إِلَى الْمَدِينَةِ لِيَبِيعَ الْجَمِيعَ \* فَأَمَّا الْكَبْشُ وَالْعَنْزُ  
فَلَمْ يَكُونَا يَضْطَرِّبَانِ عَلَى الْبَهِيمَةِ - وَأَمَّا الْخِنْزِيرُ فَإِنَّهُ كَانَ  
يُعْرِضُ دَائِمًا - وَلَا يَهْدَأُ \* فَقَالَ لَهُ الْإِنْسَانُ - يَا أَشْرَ الْوَحُوشِ

## امثال لقمان الحكيم

### ٣٩- العوسج

العوسج قال مرة للبستاني - لو ان لي من يهتم بي  
وينصبني في وسط البستان - ويسقيني ويخدمني - لكان  
الملك يشتهون ينظرون زهري وثمرتي \* فاخذته ونصبه  
في وسط البستان في اجود الارض - وكان يسقيه في  
كل يوم دفعتين - فنشي وقوي شوكة - وتفرعت اغصانه  
علي جميع الشجر التي حوله \* فجافت واصلت عروقه في  
الارض - وامتلا البستان منه ومن كثرة شوكة لم يكن احد  
يستطيع ان يتقدم اليه \* هذا معناه - من يجاور انسان  
سوء فانه كلما اكرمه اشتد شره وتمرده - وكلما احسن اليه  
اساء هو الفعل معه \*

### ٤٠- اسد وثعلب

اسد مرة شاخ وضعف ولم يقدر علي كسر شيء من  
الوحوش \* فاراد ان يحتال لنفسه في المعيشة \* فتمارض

الشور هاربًا لما عاين ذلك \* فقال له الأسد - لماذا وليت  
بعد مجيئك إلي هاهنا؟ فقال له الشور لاني علمت ان هذا  
الاستعداد لما هو اكبر من الخروف \* هذا معناه - ان ما  
سبيل العاقل ان يصدق عدوه ولا يائس اليه \*

## ٣٨- كلبان

كلب مرة كان في دار اصحابه دعوة - فخرج الي السوق  
فلقي كلبا آخر \* فقال له اعلم ان عندنا اليوم دعوة -  
فامض بنا لنقصف اليوم جميعا \* فمضي معه فدخل به  
الي المطبخ \* فلما نظروه الخدام قبض احدهم علي ذنبه  
ورمي به من الحائط الي خارج الدار \* فوقع مغشيا عليه -  
فلما افاق وانتفض من التراب فراوه اصحابه فقالوا له -  
اين كنت اليوم فكنت تقصف؟ فاننا نراك ما خرجت اليوم  
تدري كيف الطريق \* هذا معناه - ان كثيرين يتطفلون -  
فيخرجون مطرودين بعد الاستخفاف بهم والهوان \*



## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

أَنْ يُجَرِّدَ الْإِنْسَانَ الثِّيَابَ \* فَاشْتَدَّتْ الرِّيحُ بِالْهَبُوبِ وَعَصَفَتْ  
جِدًّا \* فَكَانَ الْإِنْسَانُ إِذَا اشْتَدَّتْ هُبُوبُ الرِّيحِ - ضَمَّ ثِيَابَهُ  
إِلَيْهِ - وَالتَفَّ بِهَا مِنْ كُلِّ جَانِبٍ \* فَلَمْ تَقْدِرِ الرِّيحُ عَلَى خَلْعِ  
ثِيَابِهِ مِنْ جَسَدِهِ بِشِدَّةِ عَصْفِهِ \* فَلَمَّا أَشْرَقَتِ الشَّمْسُ  
وَارْتَفَعَ النَّهَارُ وَاشْتَدَّ الْحَرُّ وَحَمِيَّتِ الرَّمْضَاءُ - فَخَلَعَ الْإِنْسَانُ  
ثِيَابَهُ - وَحَمَلَهَا عَلَى كَتِفِهِ مِنْ شِدَّةِ الْحَرِّ \* هَذَا مَعْنَاهُ - مَنْ  
كَانَ مَعَهُ الْإِتِّصَاعُ وَحَسُنَ الْخُلُقُ يَنَالُ مِنْ صَاحِبَةِ جَمِيعِ  
مَا يُرِيدُهُ \*

## ٣٧- أَسَدٌ وَثُورٌ

أَسَدٌ مَرَّةً أَرَادَ يَفْتَرِسُ ثُورًا - فَلَمْ يَجْسِرْ عَلَيْهِ لِشِدَّةِ قُوَّتِهِ \*  
فَمَضَى إِلَيْهِ لِيَحْتَالَ عَلَيْهِ قَاتِلًا لَهُ - إِعْلَمْ أَنَّنِي قَدْ ذَبَحْتُ  
خُرُوفًا سَمِينًا - وَاشْتَهَيْتُ أَنْ تَأْكُلَ عِنْدِي فِي هَذِهِ اللَّيْلَةِ  
خُبْزًا \* فَأَجَابَهُ إِلَى ذَلِكَ \* فَلَمَّا وَصَلَ إِلَيَّ الْمَوْضِعِ وَنَظَرَهُ -  
وَإِذَا قَدْ اسْتَعَدَّ الْأَسَدُ حَطْبًا كَثِيرًا وَخَلَاقِينَ كِبَارًا \* فَوَلَّيْتُ

## امثال لقمان الحكيم

وَإِنْ مَضَيْتَ وَتَرَكْتَنِي هَاهُنَا فَهَلَكْتُ \* وَإِنْ أَنْتَ أَخَذْتَنِي  
مَعَكَ وَرَبَيْتَنِي إِلَيَّ أَنْ أَقْوَى - فَحَمَلْتُكَ عَلَيَّ ظَهْرِي -  
وَأَوْصَلْتُكَ سَرِيعًا إِلَيَّ حَيْثُ تَشَاءُ \* هَذَا مَعْنَاهُ - أَنَّهُ يَجِبُ  
أَنْ يَشُدَّ الْمَعْرُوفُ لِأَهْلِهِ - وَمُسْتَحْقِيهِ وَلَا يَطْرَحُوهُ \*

### ٣٥- كَلْبٌ وَشَوْهَةٌ

كَلْبٌ مَرَّةً خَطَفَ بَضْعَةَ لَحْمٍ مِنَ الْمَسْلُخِ - وَنَزَلَ يَخُوضُ  
فِي النَّهْرِ \* فَنَظَرَ خَيَالَهَا فِي الْمَاءِ - وَإِذَا هِيَ أَكْبَرُ مِنَ الَّتِي  
مَعَهُ \* فَرَمَى بِهَا فَاتَّحَدَرَتْ شَوْهَةٌ وَأَخَذَتْهَا \* وَجَعَلَ الْكَلْبُ  
يَجْرِي فِي طَلَبِ الْكَبِيرَةِ فَلَمْ يَجِدْ شَيْئًا \* فَرَجَعَ فِي طَلَبِ الَّتِي  
كَانَتْ مَعَهُ - فَلَمْ يُصِبْهَا \* فَقَالَ مَا أَعْرِفُ أَقْلَ رَأْيٍ مِنِّي -  
لِأَنِّي ضَيَعْتُ مَا كَانَ مَعِيَ - وَطَلَبْتُ مَا لَا يَصِحُّ لِي \* هَذَا  
مَعْنَاهُ - مَنْ يَتْرُكُ شَيْئًا قَلِيلًا مَوْجُودًا وَيَطْلُبُ كَثِيرًا مَفْقُودًا \*

### ٣٦- الشَّمْسُ وَالرِّيحُ

الشَّمْسُ وَالرِّيحُ تَخَاصَمَا فِيمَا بَيْنَهُمَا مَنْ مِنْهُمَا يَقْدِرُ

## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

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مِنْ السَّوْءِ - فَلَمْ يَكُنْ لِي بِصِيرَةً بِعَمَلِ الزُّفْرِ - لِمَاذَا  
الْتَمَسْتُ عَمَلَ الْعَسَلِ؟ هَذَا مَعْنَاهُ - مَنْ يَتَحَلَّى بِمَا لَيْسَ  
لَهُ - وَيَدَّعِي عَمَلَ مَا يَتَّجُهُ لَهُ \*

## ٣٣- أَسَدٌ وَانْسَانٌ

أَسَدٌ مَرَّةً وَانْسَانٌ أَصْطَحَبَا عَلَى الطَّرِيقِ - فَجَعَلَا يَتَشَاوِرَانِ  
بِالْكَلَامِ عَلَى الْقُوَّةِ وَشِدَّةِ الْبَاسِ \* فَجَعَلَ الْأَسَدُ يُطِيبُ فِي  
شِدَّتِهِ وَبَاسِهِ \* فَنَظَرَ الْإِنْسَانُ عَلَى حَائِطِ صُورَةِ رَجُلٍ - وَهُوَ  
يَخْنُقُ سَبْعًا \* فَضَحِكَ الْإِنْسَانُ \* فَقَالَ لَهُ الْأَسَدُ - لَوْ أَنَّ السَّبْعَ  
مَصُورُونَ مِثْلَ بَنِي آدَمَ - لَمَا قَدَّرَ الْإِنْسَانُ يَخْنُقُ سَبْعًا -  
بَلْ كَانَ السَّبْعُ يَخْنُقُ الْإِنْسَانَ \* هَذَا مَعْنَاهُ - أَنْ مَا يَزْكِي  
الْإِنْسَانَ بِشَهَادَةِ أَهْلِ بَيْتِهِ \*

## ٣٤- إِنْسَانٌ وَفَرَسٌ

إِنْسَانٌ كَانَ يَرْكَبُ فَرَسًا - وَكَانَتْ حَامِلًا \* وَفِيمَا هُوَ فِي  
بَعْضِ الطَّرِيقِ انْتَحَتِ ابْنًا \* فَتَبَعَ امَّهُ غَيْرَ بَعِيدٍ - ثُمَّ وَقَفَ  
وَقَالَ لِصَاحِبِهِ - يَا سَيِّدِي! تَرَانِي صَغِيرًا وَلَا اسْتَطِيعُ الْمَشْيَ \*

## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

الْوَيْلُ لِي أَنَا الْمُسْكِينُ! الَّذِي أَرَدَيْتُ بِهِ هُوَ خَلَصَنِي -  
وَالَّذِي رَجَوْتَهُ أَهْلَكَنِي \*

### ٣١- أسود

أَسْوَدُ فِي يَوْمٍ ثَلَجٍ ثَالِجٍ نَزَعَ ثِيَابَهُ وَاقْبَلَ يَأْخُذُ الثَّلْجَ وَيَعْرُكُ  
بِهِ جِسْمَهُ \* فَقِيلَ لَهُ - لِمَذَا تَعْرُكُ جِسْمَكَ بِالثَّلْجِ؟ فَقَالَ  
لِعَلِّي أَبْيَضُ \* فَاجَابَهُ رَجُلٌ حَكِيمٌ قَائِلًا لَهُ - يَا هَذَا! لَا تُتْعِبُ  
نَفْسَكَ - فَقَدْ يُمْكِنُ أَنْ جِسْمَكَ يَسْوَدَ الثَّلْجَ وَهُوَ لَا يَزْدَادُ  
إِلَّا سَوَادًا \* هَذَا مَعْنَاهُ - أَنْ أَهْلَ الشَّرِّ لَا يَسْتَطِيعُونَ فِعْلَ  
الْخَيْرِ \* وَمَعْلُومٌ أَنَّ الشَّرِيرَ يَقْدِرُ أَنْ يَفْسِدَ الْخَيْرَ - وَأَمَّا الْخَيْرُ  
لَا يَقْدِرُ أَحَدٌ عَلَى إِصْلَاحِ الشَّرِيرِ \*

### ٣٢- خنفسة ونحلة

خَنْفَسَةٌ مَرَّةً قَالَتْ لِنَحْلَةٍ الْعَسَلِ - لَوْ أَخَذْتَنِي مَعَكَ  
لَعَمِلْتُ عَسَلًا مِثْلَكَ وَأَكْثَرَ \* فَاجَابَتْهَا النَحْلَةُ إِلَى ذَلِكَ \*  
فَلَمَّا لَمْ تَقْدِرْ عَلَيَّ مِثْلَ ذَلِكَ - ضَرَبْتَهَا النَحْلَةُ بِحُمَتِهَا \*  
وَفِيمَا هِيَ تَمُوتُ قَالَتْ فِي نَفْسِهَا - لَقَدْ اسْتَوْجِبْتُ مَا نَالَني

## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

فَإِنْ لَمْ يَعْصِدْهُ الَّذِي هُوَ أَرْفَعُ مِنْهُ وَاشَدَّ مِنْهُ - فَمَا لَهُ قُدْرَةٌ  
عَلَيَّ خِدْمَتِهِ وَلَا مَنَفَعَةٌ لِرُوحِهِ أَيْضًا \*

### ٢٩- إِنْسَانٌ وَالْمَوْتُ

إِنْسَانٌ مَرَّةً حَمَلَ جُرْزَةً حَطَبٍ فَثَقُلَتْ عَلَيْهِ \* فَلَمَّا أَعْيَى  
وَضَجَرَ مِنْ حَمْلِهَا رَمَى بِهَا عَنْ كَتِفِهِ - وَدَعَا عَلَيَّ رُوحِهِ  
بِالْمَوْتِ \* فَشَخَصَ لَهُ الْمَوْتُ قَائِلًا هُوَذَا أَنَا لِمَآذَا دَعَوْتَنِي؟  
فَقَالَ لَهُ الْإِنْسَانُ - دَعَوْتُكَ لِتَرْفَعَ هَذِهِ جُرْزَةُ الْحَطَبِ عَلَيَّ  
كَتِفِي \* هَذَا مَعْنَاهُ - أَنْ الْعَالَمَ بِأَسْرِهِ يُحِبُّ الْحَيَاةَ فِي هَذِهِ  
الدُّنْيَا - وَمَا يَمْلِكُونَ مِنَ الضَّعْفِ وَالشَّقَاءِ \*

### ٣٠- غَزَالٌ

أَيْلٌ (يَعْنِي غَزَالٌ) مَرَّةً عَطِشَ \* فَاتَى إِلَى عَيْنٍ مَاءٍ يَشْرَبُ \*  
فَنَظَرَ خَيَالَهُ فِي الْمَاءِ - فَحَزَنَ لِدِقَّةِ قَوَائِمِهِ - وَسَرَّوَابَتْهُمْ لِعِظَمِ  
قُرُونِهِ وَكِبَرِهَا \* وَفِي الْحَالِ خَرَجَ عَلَيْهِ الصَّيَادُونَ - فَانْهَزَمَ  
مِنْهُمْ \* فَأَمَّا وَهُوَ فِي السَّهْلِ فَلَمْ يَدْرِكُوهُ - فَلَمَّا دَخَلَ فِي الْجَبَلِ  
وَعَبْرَ بَيْنَ الشَّجَرِ فَلَحِقَهُ الصَّيَادُونَ وَقَتَلُوهُ \* فَقَالَ عِنْدَ مَوْتِهِ \*

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استيقاظ الارنب من نومه \* هذا معناه - ان طول الروح  
والمداومة خير من الخفة والعجلة \*

## ٢٧- حداد وكلب

حداد مرة كان له كلب - وكان لا يزال نائماً ما دام  
الحداد يعمل شغلاً \* فإذا رفع العمل وجلس هو واصحابه  
ليأكلوا خبزاً استيقظ الكلب \* فقال الحداد - يا كلب السوء  
لاي سب صوت المِرزبات الذي يززع الارض لا ييقظك  
وصوت المضغ الخفي إذا أنت سمعته استيقظت ؟ هذا  
معناه - من يسمع ما يصلح شأنه - ويتغافل عما ليس فيه  
منفعة \*

## ٢٨- البطن والرجلان

البطن والرجلان تخاصموا فيما بينهم ايهم يحمل الجسم \*  
قالت الرجلان - نحن بقوتنا نحمل الجسم جميعاً \* قال  
الجوف - انا ان لم ائل من الطعام شيئاً - فلا كنتما تستطيعان  
المشي - فضلاً تحملان شيئاً \* هذا معناه - من يتولي امر

## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

الْجَرْدُ خَوْفِي وَإِنَّمَا كَبَّرَ عَلَيَّ احْتِقَارُهُ لِي \* هَذَا مَعْنَاهُ - أَنْ  
الهُوَانَ عَلَيَّ الْعَاقِلِ أَشَدُّ مِنَ الْمَوْتِ \*

٢٥- حَمَامَةٌ

حَمَامَةٌ مَرَّةً عَطِشَتْ - فَاقْبَلَتْ تَحُومٌ فِي طَلَبِ الْمَاءِ \*  
فَنَظَرَتْ عَلَيَّ حَائِطَ صُورَةٍ صَحْفَةٍ مَمْلُوءَةٍ مَاءً \* فَطَارَتْ بِسُرْعَةٍ  
وَضَرَبَتْ نَفْسَهَا إِلَى تِلْكَ الصُّورَةِ - فَانْشَقَّتْ حَوْصَلُهَا \* فَقَالَتْ  
الْوَيْلُ لِي - أَنَا الشَّقِيَّةُ ! لِأَنِّي أَسْرَعْتُ فِي طَلَبِ الْمَاءِ وَاهْلَكْتُ  
رُوحِي \* هَذَا مَعْنَاهُ - أَنْ التَّأْخِيرَ وَالتَّأْنِيَّ عَلَيَّ الْأَشْيَاءِ أَخِيْرُ  
مِنَ الْمُبَادَرَةِ وَالْمَسَارَعَةِ إِلَيْهَا \*

٢٦- سُلْحَفَاةٌ وَارِنَبٌ

سُلْحَفَاةٌ وَارِنَبٌ مَرَّةً تَسَابَقَا - وَجَعَلَا الْحَدَّ بَيْنَهُمَا الْجَبَلَ  
يَسْتَبِقَانِ إِلَيْهِ \* أَمَّا الْارِنَبُ فَلِإِدْلَالِهِ بِخِفَتِهِ وَجَرِيهِ تَوَانِي فِي  
الطَّرِيقِ وَنَامَ \* وَأَمَّا السُّلْحَفَاةُ فَلِإِعْلَمِهَا بِثِقَلِ طَبِيعَتِهَا لَمْ  
تَكُنْ تَسْتَقِرُّ وَلَا تَتَوَانِي فِي الْجَرِيِّ \* فَوَصَلَتْ إِلَى الْجَبَلِ عِنْدَ

## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

هَذَا مَعْنَاهُ - أَنَّهُ لَا يَجِبُ أَنْ يَلَامَ الْإِنْسَانُ عِنْدَ وَقْعِهِ فِي  
شِدَّةٍ فِي غَيْرِ مَوْضِعِ اللَّوْمِ \*

### ٢٣- أَسَدٌ وَثُورَانِ

أَسَدٌ مَرَّةً خَرَجَ عَلَى ثُورَيْنِ - فَاجْتَمَعَا جَمِيعًا وَكَانَا  
يَنْطَحَانِهِ بِقُرُونِهِمَا - وَلَا يُمَكِّنَانِهِ مِنَ الدَّخُولِ بَيْنَهُمَا \* فَانْفَرَدَ  
بِأَحَدِهِمَا وَخَدَعَهُ وَوَعَدَهُ بِأَنْ لَا يُعَارِضُهُمَا إِنْ تَخَلَّى عَنْ  
صَاحِبِهِ \* فَلَمَّا افْتَرَقَا افْتَرَسَهُمَا جَمِيعًا \* هَذَا مَعْنَاهُ - أَنَّ  
مَدِينَتَيْنِ إِذَا اتَّفَقَ رَأْيُ أَهْلِهِمَا فَإِنَّهُ لَا يُمَكِّنُ مِنْهُمَا عَدُوَّ -  
فَإِذَا افْتَرَقَا هَلَكَا جَمِيعًا \*

### ٢٤- أَسَدٌ وَثُعْلَبٌ

أَسَدٌ مَرَّةً اشْتَدَّ عَلَيْهِ حَرُّ الشَّمْسِ \* فَدَخَلَ إِلَى بَعْضِ  
الْمَغَائِرِ يَتَظَلَّلُ فِيهَا \* فَلَمَّا رُبَضَ أَتَى إِلَيْهِ جُرْذِيمَشِي فَوْقَ  
ظَهْرِهِ \* فَوَثَبَ قَائِمًا فَنَظَرَ يَمِينًا وَيسَارًا وَهُوَ خَائِفٌ مَرْعُوبٌ \*  
فَنَظَرَهُ الثُّعْلَبُ فَتَضَحَّكَ عَلَيْهِ \* فَقَالَ لَهُ الْأَسَدُ - لَيْسَ مِنِّ



فَاعْلَمْْنِي حَتَّى أَطِيرَ عَنْكَ \* فَقَالَ الشَّوْرُ - يَا هَذِهِ ! مَا حَسِسْتُ  
بِكَ فِي وَقْتِ نَزُولِكَ - وَلَا إِذَا أَنْتِ طَرِثِ اعْلَمْ بِكَ \* هَذَا  
مَعْنَاهُ - مَنْ يَطْلُبُ أَنْ يَجْعَلَ لَهُ ذِكْرًا وَمَجْدًا وَهُوَ ضَعِيفٌ  
حَقِيرٌ \*

٢١- ذُنَابٌ

ذُنَابٌ أَصَابُوا جُلُودَ بَقَرِي فِي جَوْرَةِ مَاءٍ تَبَلَّ - وَلَيْسَ عِنْدَهَا  
أَحَدٌ \* فَاتَّفَقُوا كُلُّهُمْ جَمِيعًا عَلَيَّ أَنَّهُمْ يَشْرِبُونَ الْمَاءَ كُلَّهُ حَتَّى  
يَصِلُوا لِلْجُلُودِ وَيَأْكُلُوهَا \* فَمِنْ كَثَرَةِ مَا شَرَبُوا مِنَ الْمَاءِ انْفَلَقُوا  
كُلُّهُمْ وَمَاتُوا وَلَمْ يَصِلُوا إِلَى الْجُلُودِ \* هَذَا مَعْنَاهُ - مَنْ هُوَ قَلِيلُ  
الرَّايِ وَيَعْمَلُ عَمَلًا كَمَا لَا يَجِبُ عَمَلُهُ \*

٢٢- صَيٌّ

صَيٌّ مَرَّةً رَمَى نَفْسَهُ فِي نَهْرٍ مَاءٍ - وَلَمْ يَكُنْ يَعْرِفُ  
يَسْمَحَ - فَاشْرَفَ عَلَى الْغَرَقِ \* فَاسْتَعَانَ بِرَجُلٍ عَابِرٍ فِي الطَّرِيقِ \*  
فَاقْبَلَ إِلَيْهِ وَجَعَلَ يُلَوِّمُهُ عَلَى نَزُولِهِ إِلَى النَّهْرِ \* فَقَالَ لَهُ  
الصَّيِّ - يَا هَذَا خَلَصَنِي أَوَّلًا مِنَ الْمَوْتِ وَبَعْدَ ذَلِكَ لَوْ مَنِي \*

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### ١٨- النَّمْسُ وَالْدَّجَاجُ

بَلَغَ النَّمْسُ أَنَّ الدَّجَاجَ مَرْضِي \* فَقَامَ النَّمْسُ فَلَيْسَ  
جِلْدَ طَاوُسٍ وَآتَى يَزُورَهُنَّ \* فَقَالَ لَهُنَّ - أَلَسَلَامُ عَلَيْكُنَّ أَيُّهَا  
الدَّجَاجُ - كَيْفَ أَنْتَنَّ وَكَيْفَ حَالُكُنَّ ؟ فَقَالَ لَهُ الدَّجَاجُ -  
مَا نَحْنُ إِلَّا خَيْرٌ يَوْمَ لَا نَرِي وَجْهَكَ \* هَذَا مَعْنَاهُ - مَنْ يَظْهَرُ  
السَّخَبَةُ رِيَاءً وَفِي قَلْبِهِ الدَّغْلُ وَالبَغْضُ \*

### ١٩- كَلْبٌ وَذَنْبٌ

كَلْبٌ مَرَّةً كَانَ يَطْرُدُ ذَنْبًا - وَيَفْتَحِرُ بِقُوَّتِهِ وَخَفَةِ جَرِيهِ  
وَانْهَزَامِ الذَّنْبِ بَيْنَ يَدَيْهِ \* فَالْتَفَتَ إِلَيْهِ الذَّنْبُ قَائِلًا لَهُ -  
لَا تَظُنُّ أَنَّ خَوْفِي مِنْكَ - وَإِنَّمَا خَوْفِي مِمَّنْ هُوَ مَعَكَ  
يَطْرُدُنِي \* هَذَا مَعْنَاهُ - أَنَّهُ لَا يَفْتَحِرُ الْإِنْسَانُ إِلَّا بِمَا هُوَ لَهُ -  
وَلَا يَكُونُ اقْتِحَارُهُ بِمَا لَيْسَ لَهُ \*

### ٢٠- بَعُوضَةٌ وَثُورٌ

بَعُوضَةٌ (يَعْنِي نَامُوسَةً) وَقَفَتْ عَلَى قَرْنِ ثُورٍ - وَظَنَّتْ أَنَّهَا  
قَدْ ثَقُلَتْ عَلَيْهِ \* فَقَالَتْ لَهُ - إِنْ كُنْتُ قَدْ ثَقُلْتُ عَلَيْكَ

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لَهُ - أَمَا لَوْ أَنَّكَ قَبَضْتَنِي فِي يَدِكَ - لَتَخَلَّيْتَ عَنْ صَيْدِ الْجَرَادِ \*  
هَذَا مَعْنَاهُ - أَنَّ سَبِيلَ الْإِنْسَانِ أَنْ يُمَيِّزَ الْخَيْرَ مِنَ الشَّرِّ -  
وَيُدَبِّرَ لِكُلِّ شَيْءٍ تَدْبِيرًا عَلَيَّ حَدِّهِ \*

### ١٦- دِيكَان

دِيكَانُ مَرَّةً اقْتَتَلَا فِي قَادُورَةٍ - ففَرَّ أَحَدُهُمَا وَمَضَى وَاخْتَفَى  
مِنْ وَقْتِهِ فِي بَعْضِ الْأَمَاكِينِ \* فَمَا الدِّيكُ الَّذِي غَلَبَ صَعِدَ  
فَوْقَ سَطْحِ عَالٍ - وَجَعَلَ يَصْفِقُ بِجَنَاحَيْهِ وَيَصِيحُ وَيَقْتَحِرُ \*  
فَنَظَرَهُ بَعْضُ الْجَوَارِحِ - فَاِنْقَضَ عَلَيْهِ وَاخْتَطَفَهُ لَوْقَتِهِ \* هَذَا  
مَعْنَاهُ - أَنَّ لَا يَجُوزُ لِلْإِنْسَانِ أَنْ يَقْتَحِرَ بِقُوَّتِهِ وَشِدَّةِ بَأْسِهِ \*

### ١٧- الوز والحطاف

الوز والحطافُ اشْتَرَكَا فِي الْمَعِيشَةِ - فَكَانَ مَرْعَى الْجَمِيعِ  
فِي مَكَانٍ وَاحِدٍ \* وَلَمَّا كَانَ ذَاتَ يَوْمٍ أَتَوْهُمَا الصَّيَادُونَ \*  
فَأَمَّا الْحَطَافُ فَلِلْأَجْلِ خِفَّتِهِ طَارَ جَمِيعَهُ وَسَلِمَ - وَأَمَّا الْوَزُ  
فَادْرَكُوهُ الصَّيَادُونَ فَذَبَحُوهُ \* هَذَا مَعْنَاهُ - مَنْ يُعَاشِرُ مَنْ لَا  
يُشَاكِلُهُ وَلَيْسَ هُوَ ابْنُ جِنْسِهِ \*

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### ١٣- بَسْتَانِي

بَسْتَانِي يَوْمًا كَانَ يَسْقِي الْبَقْلَ \* فَقِيلَ لَهُ لِمَذَا الْبَقْلُ  
الْبَرِّي بِهَيِّ الْمَنْظَرِ وَهُوَ غَيْرُ مُخْدُومٍ - وَهَذَا الْجَوِّي سَرِيعُ  
الذَّبُولِ وَالْعَطْبُ ؟ قَالَ الْبَسْتَانِي لِأَنَّ الْبَرِّي تَرْبِيَهُ أُمُّهُ وَهَذَا  
تَرْبِيَهُ أُمْرَأَةُ أَبِيهِ \* هَذَا مَعْنَاهُ - أَنَّ تَرْبِيَةَ الْإِمِّ لِلْأَوْلَادِ أَفْضَلُ  
مِنْ تَرْبِيَةِ أُمْرَأَةِ الْآبِ \*

### ١٤- إِنْسَانٌ وَصَنَمٌ

إِنْسَانٌ كَانَ لَهُ صَنَمٌ فِي بَيْتِهِ يَعْبُدُهُ - وَكَانَ يَذْبَحُ لَهُ فِي  
كُلِّ يَوْمٍ ذَبِيحَةً \* فَأَتَتْهُ جَمِيعُ مَا يَمْلِكُهُ عَلَى ذَلِكَ الصَّنَمِ \*  
فَشَخَّصَ لَهُ قَائِلًا - لَا تُفْنِ مَا لَكَ عَلَيَّ ثُمَّ تَلَوْنِي فِي الْآخِرَةِ \*  
هَذَا مَعْنَاهُ - مَنْ يُنْفِقُ مَالَهُ فِي الْخَطِيئَةِ ثُمَّ يَحْتَمِ أَنْ يَكُونَ  
أَفْقَرَهُ \*

### ١٥- صَيِّبٌ وَعَقْرَبٌ

صَيِّبٌ مَرَّةً كَانَ يَصِيدُ الْجَرَادَ \* فَنَظَرَ عَقْرَبًا - فَظَنَّ أَنَّهَا  
جَرَادَةٌ كَبِيرَةٌ \* فَمَدَّ يَدَهُ لِيَأْخُذَهَا - ثُمَّ تَبَاعَدَ عَنْهَا \* فَقَالَتْ

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هَذَا مَعْنَاهُ - أَنَّهُ مَا سَبِيلُ الْإِنْسَانِ أَنْ يُحَارِبَ لِمَنْ هُوَ  
أَشَدَّ بَأْسًا مِنْهُ \*

### ١١- أَرْبَ وَلَبُوءَ

أَرْبَ مَرَّةً عَبَّرَ عَلَيَّ لَبُوءٍ قَائِلَةً لَهَا - أَنَا أَنْتِجُ فِي كُلِّ سَنَةٍ  
أَوْلَادًا كَثِيرَةً - وَأَنْتِ إِنَّمَا تَلِدِينَ فِي كُلِّ عُمْرِكَ وَاحِدًا أَوْ  
اثنَيْنِ \* فَقَالَتْ لَهَا اللَّبُوءَةُ - صَدَقْتَ غَيْرَ أَنَّهُ وَإِنْ كَانَ وَاحِدًا  
فَهُوَ سَبْعَةٌ \* هَذَا مَعْنَاهُ - أَنْ وَلَدًا وَاحِدًا مُبَارَكًا خَيْرٌ مِنْ  
أَوْلَادٍ كَثِيرَةٍ عَاجِزِينَ \*

### ١٢- إِمْرَأَةٌ وَدَجَاجَةٌ

إِمْرَأَةٌ كَانَتْ لَهَا دَجَاجَةٌ - تَبْيِضُ فِي كُلِّ يَوْمٍ بَيَاضَةً فِضَّةً \*  
فَقَالَتْ الْإِمْرَأَةُ فِي نَفْسِهَا - إِنِّي أَنَا كَثَرْتُ عَظْمًا تَبْيِضُ فِي  
كُلِّ يَوْمٍ بَيَاضَتَيْنِ \* فَلَمَّا كَثَرَتْ عَظْمًا انشَقَّتْ حَوْصَلَتُهَا  
فَمَاتَتْ \* هَذَا مَعْنَاهُ - أَنَّ نَاسًا كَثِيرًا بِسَبَبِ رُبْحٍ يَسِيرٍ  
يُهْلِكُونَ رُؤُوسَ أَمْوَالِهِمْ \*

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فَدَخَلَ إِلَيْهِ الْأَسَدُ فَافْتَرَسَهُ \* فَقَالَ فِي نَفْسِهِ - الْوَيْلُ لِي أَنَا  
الْشَّقِيَّ! لِأَنِّي هَرَبْتُ مِنَ النَّاسِ - فَوَقَعْتُ فِي يَدِ مَنْ هُوَ أَشَدُّ  
مِنْهُمْ بَأْسًا \* هَذَا مَعْنَاهُ - مَنْ يَفِرُّ مِنْ خَوْفٍ يَسِيرُ فَيَقَعُ فِي  
بَلَاءٍ عَظِيمٍ \*

### ٩- غَزَالٌ وَثَعْلَبٌ

غَزَالٌ مَرَّةً عَطِشَ - فَتَزَلَّ إِلَى جُبِّ مَاءٍ - فَشَرِبَ مِنْهُ بِشَرَةٍ \*  
ثُمَّ رَامَ الطَّلُوعَ فَلَمْ يَقْدِرْ \* فَنَظَرَهُ الثَّعْلَبُ فَقَالَ لَهُ - يَا أَخِي -  
قَدْ آسَأْتَ فِي فِعْلِكَ - إِذْ لَمْ تُمَيِّزْ قَبْلَ نَزُولِكَ كَيْفَ تَطْلُعُ  
وَبَعْدَ ذَلِكَ نَزَلْتَ \* هَذَا مَعْنَاهُ - مَنْ يَنْفَرُ بِرَأْيِ نَفْسِهِ بِغَيْرِ  
مَشُورَةٍ \*

### ١٠- أَرَانِبٌ وَثَعَالِبٌ

النُّسُورُ وَالْأَرَانِبُ مَرَّةً وَقَعَ بَيْنَهُمْ حَرْبٌ \* فَمَضُوا الْأَرَانِبُ  
إِلَى الثَّعَالِبِ يَسُومُونَ مِنْهُمْ الْجِلْفَ وَالْمَعَاوِدَةَ عَلَى النُّسُورِ \*  
فَقَالُوا لَهُمْ - لَوْ لَا عَرَفْنَاكُمْ وَنَعْلَمُ لِمَنْ تُحَارِبُونَ لَفَعَلْنَا ذَلِكَ \*

## امثال لقمان الحكيم

أَفَاقَ مِنْ مَرَضِهِ التَّمَسَّ شَيْئًا لِيَأْكُلَهُ - فَلَمْ يَجِدْ فَهَلَكَ جَوْعًا \*  
هَذَا مَعْنَاهُ - مَنْ كَثُرَ أَهْلُهُ وَإِخْوَانُهُ كَثُرَتْ أَحْزَانُهُ \*

### ٦- كَلَابٌ وَثَعَلَبٌ

كِلَابٌ مَرَّةً أَصَابُوا جِلْدَ سَبْعٍ \* فَاقْبَلُوا عَلَيْهِ يَنْهَشُونَهُ \*  
فَنَظَرَهُمُ الثَّعَلَبُ - فَقَالَ لَهُمْ - أَمَا لَوَانُهُ كَانَ حَيًّا - لَرَأَيْتُمْ  
مَحَالِيْبَهُ أَحَدٌ مِنْ أَنْيَابِكُمْ وَأَطْوَلَ \* هَذَا مَعْنَاهُ - الَّذِينَ  
يَشْمَتُونَ بِقَوْمٍ أَجْلَاءَ الْمِقْدَارِ إِذَا هُمْ تَضَعُضَعَتْ أَحْوَالُهُمْ \*

### ٧- كَلْبٌ وَارْنَبٌ

كَلْبٌ مَرَّةً طَرَدَ ارْنَبًا \* فَلَمَّا أَدْرَكَهُ قَبَضَ عَلَيْهِ وَاقْبَلَ يَعْضُهُ  
بِأَنْيَابِهِ \* فَإِذَا جَرَى الدَّمُ لِحِيسِهِ بِلِسَانِهِ \* فَقَالَ لَهُ الْارْنَبُ -  
أَرَأَيْكَ تَعْضُنِي كَأَنِّي عَدُوٌّكَ - ثُمَّ تَبْزُونِي كَأَنَّاكَ صَدِيقِي \*  
هَذَا مَعْنَاهُ - مَنْ يَكُونُ فِي قَلْبِهِ غَشٌّ وَدَغْلٌ وَيُظْهِرُ إِشْفَاقًا  
وَمَحَبَّةً \*

### ٨- غَزَالٌ وَاسَدٌ

غَزَالٌ مَرَّةً مِنْ خَوْفِهِ مِنَ الصَّيَادِينَ أَنْهَزَمَ إِلَى مَغَارَةٍ \*

## أَمْثَالُ لُقْمَانَ الْحَكِيمِ

### ٣- ذَنْبٌ

ذَنْبٌ مَرَّةً أَخْطَفَ خِنْصًا صَغِيرًا - وَفِيمَا هُوَ ذَاهِبٌ بِهِ  
لَقِيَهُ الْأَسَدُ - فَأَخَذَهُ مِنْهُ \* فَقَالَ الذَّنْبُ فِي نَفْسِهِ - عَجَبْتُ  
أَنْ شَيْئًا اغْتَصَبْتَهُ كَيْفَ لَمْ يَثْبِتْ مَعِيَ \* هَذَا مَعْنَاهُ - أَنْ مَا  
يُكْسَبُ مِنَ الظُّلْمِ لَا يُقِيمُ مَعَ صَاحِبِهِ - وَإِنْ هُوَ أَقَامَ مَعَهُ  
فَلَا يَتَّهِنُ بِهِ \*

### ٤- قِطٌّ

قِطٌّ مَرَّةً دَخَلَ إِلَى دُكَّانِ حَدَادٍ - فَاصَابَ الْمِبرِدَ مَرْمِيًا \*  
فَاقْبَلَ يَلْحَسُهُ بِلسَانِهِ - وَلِسَانُهُ يَسِيلُ مِنْهُ الدَّمُ - وَهُوَ يَبْلَعُهُ  
وَيُظَنُّ أَنَّهُ مِنَ الْمِبرِدِ إِلَى أَنْ انْشَقَّ لِسَانُهُ وَمَاتَ \* هَذَا  
مَعْنَاهُ - مَنْ يَنْفَقُ مَالَهُ فِي غَيْرِ الْوَاجِبِ ثُمَّ أَنَّهُ لَا يَحْسِبُ  
حَتَّى يُفْلِسَ وَهُوَ لَا يَعْلَمُ \*

### ٥- غَزَالٌ

غَزَالٌ مَرَّةً مَرِضٌ - فَكَانَ أَصْحَابُهُ مِنَ الْوَحُوشِ يَأْتُونَ إِلَيْهِ  
وَيَعُودُلُونَهُ - وَيَرْعُونَ مَا حَوْلَهُ مِنَ الْحَشِيشِ وَالْعُشْبِ \* فَلَمَّا



## SECTION II.

*Fables of Lukmān the Sage.*

أَمْثَالُ لُقْمَانَ الْحَكِيمِ

١- إِنْسَانٌ وَاسُودٌ

إِنْسَانٌ مَرَّةً رَأَى رَجُلًا أَسْوَدَ وَهُوَ وَقَفَ فِي الْمَاءِ يَسْتَحِمُّ \*  
فَقَالَ لَهُ يَا أَخِي! لَا تُعَكِّرِ النَّهْرَ - فَإِنَّكَ لَا تَسْتَطِيعُ الْبَيَاضَ -  
وَلَا تَقْدِرُ عَلَيْهِ أَبَدَ الدَّهْرِ \* هَذَا مَعْنَاهُ - أَنَّ الْمَطْبُوعَ لَا  
يَتَغَيَّرُ طَبْعُهُ \*

٢- إِنْسَانٌ وَحِيتَانٌ

إِنْسَانٌ مَرَّةً نَظَرَ حِيتَيْنِ تَقْتَتِلَانِ وَتَتَنَاهَشَانِ - وَإِذْ حَيَّةٌ  
أُخْرَى قَدْ أَتَتْ فَاصْلَحَتْ بَيْنَهُمَا \* فَقَالَ لَهَا الْإِنْسَانُ -  
لَوْلَا أَنَّكَ أَشْرَمِنْهُمَا لَمْ تَدْخُلِي بَيْنَهُمَا \* هَذَا مَعْنَاهُ -  
أَنَّ الْإِنْسَانَ السُّوءَ يَصِيرُ إِلَى أَبْنَاءِ جِنْسِهِ \*

لَا أَسْمَعُ الْكَلِمَةَ فَاحْمَ لَهَا ثَلَاثًا مَا يَمْنَعُنِي مِنَ الْجَوَابِ عَنْهَا  
 إِلَّا خَوْفٌ مِنْ أَنْ أَسْمَعَ شَرًّا مِنْهَا \* قِيلَ لِبَعْضِ الْحُكَمَاءِ  
 مَتَى يُحْمَدُ الْكَذِبُ؟ قَالَ إِذَا جُمِعَ بَيْنَ مُتَقَاطِعَيْنِ - قِيلَ  
 فَمَتَى يُذَمُّ الصِّدْقُ؟ قَالَ إِذَا كَانَ غِيَبَةً - فَمَتَى يَكُونُ  
 الصَّمْتُ خَيْرًا مِنَ النَّطْقِ؟ قَالَ عِنْدَ الْمِرَاءِ \*

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*Our Lord's Prayer.*

أَبَانَا الَّذِي فِي السَّمَوَاتِ \* لِيَتَقَدَّسَ اسْمُكَ \* لِيَأْتِ مَلَكُوتُكَ  
 لِيَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَيَّ الْأَرْضِ \* أَعْطِنَا  
 خُبْزَنَا كِفَاةَ يَوْمِنَا \* وَاغْفِرْ لَنَا ذُنُوبَنَا كَمَا نَحْنُ نَغْفِرُ لِمَنْ  
 أَخْطَأَ إِلَيْنَا \* وَلَا تُدْخِلْنَا فِي التَّجَارِبِ - لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ \*  
 آمِينَ \*

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١٣ الكَمَالُ فِي ثَلَاثَةِ أَشْيَاءَ - الْعِفَّةُ فِي الدِّينِ - وَالصَّبْرُ  
عِنْدَ النَّوَائِبِ - وَحَسَنُ الْمَعِيشَةِ \* الظَّالِمُ مَيِّتٌ وَلَوْ كَانَ فِي  
مَنَازِلِ الْأَحْيَاءِ - وَالْمُسْحِسِنُ حَيٌّ وَلَوْ كَانَ أُنْقِلَ إِلَى مَنَازِلِ  
الْمَوْتِ \* كَمَا الْبَدَنُ إِذَا هُوَ سَقِيمٌ لَا يَنْفَعُهُ الطَّعَامُ - كَذَا الْعَقْلُ  
إِذَا غَلَقَهُ حُبُّ الدُّنْيَا لَا تَنْفَعُهُ الْمَوَاعِظُ \* كُنْ عَلَيَّ حَذِيرٍ مِنَ  
الْكَرِيمِ إِذَا هَوْنَتْ - وَمِنَ الْأَحْمَقِ إِذَا مَازَحَتْ - وَمِنَ الْعَاقِلِ  
إِذَا غَضِبَتْ - وَمِنَ الْفَاجِرِ إِذَا عَاشَرَتْ \* بَسِئَتْ خِصَالِي يَعْرِفُ  
الْأَحْمَقُ - بِالْغَضَبِ مِنْ غَيْرِ شَيْءٍ - وَالْكَلَامُ فِي غَيْرِ نَفْعٍ -  
وَالثِّقَّةُ فِي كُلِّ أَحَدٍ - وَبَدَلُهُ بِغَيْرِ مَوْضِعِ الْبَدَلِ - وَسَوَالِهِ عَنْ  
مَا لَا يَعْنِيهِ - وَبَيَّانُهُ مَا يَعْرِفُ صَدِيقُهُ مِنْ عَدُوِّهِ \*

١٤ لَا يَنْبَغِي لِلْفَاضِلِ أَنْ يُخَاطَبَ ذَوِي النِّقْصِ - كَمَا لَا يَنْبَغِي  
لِلصَّاحِي أَنْ يُكَلِّمَ السَّكَارِي \* لَا يَنْبَغِي لِلْعَاقِلِ أَنْ تَسْكُنَ  
بَلَدًا لَيْسَ فِيهِ خَمْسَةُ أَشْيَاءَ - سُلْطَانٌ حَازِمٌ وَقَاضِيٌ عَادِلٌ  
وَطَبِيبٌ عَالِمٌ وَنَهْرٌ جَارٍ وَسُوقٌ قَائِمٌ \* قِيلَ لِلْأَحْنَفِ بْنِ قَيْسٍ  
مَا أَحْلَمَكَ ! قَالَ لَسْتُ بِحَلِيمٍ وَلَكِنِّي أَتَحَالَمُ - وَاللَّهِ إِنِّي

مَا حَاوَلُونَ \* قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ! لِتَكُنْ أَوَّلُ شَيْءٍ  
تَكْسِبُهُ بَعْدَ الْإِيمَانِ خَلِيلًا صَالِحًا - فَإِنَّمَا مَثَلُ الْخَلِيلِ  
الصَّالِحِ كَمَثَلِ النَّخْلَةِ - إِنْ قَعَدْتَ فِي ظِلِّهَا أَظْلَكَ - وَإِنْ  
إِحْتَطَبْتَ مِنْ حَطَبِهَا نَفَعَكَ - وَإِنْ أَكَلْتَ مِنْ ثَمَرِهَا وَجَدْتَهُ  
طَيِّبًا \*

١٢ مَنْ تَرَكَ نَفْسَهُ بِمَنْزِلَةِ الْعَاقِلِ تَرَكَهُ اللَّهُ وَالنَّاسُ  
بِمَنْزِلَةِ الْجَاهِلِ \* مَنْ أَحَبَّ أَنْ يَقْوِيَ عَلَى الْحِكْمَةِ فَلَا  
تَمْلِكُ نَفْسُهُ النِّسَاءَ \* نَقْلُ الشَّرِّ عَنْ شُرُورِهِ أَيْسَرُ مِنْ نَقْلِ  
الْمَحْزُونِ عَنْ حُزْنِهِ \* ثَلَاثَةٌ لَا يَعْرِفُونَ إِلَّا فِي ثَلَاثَةِ مَوَاضِعَ \*  
لَا يَعْرِفُ الشُّجَاعُ إِلَّا عِنْدَ الْحَرْبِ - وَلَا يَعْرِفُ الْحَكِيمُ إِلَّا عِنْدَ  
الْغَضَبِ - وَلَا يَعْرِفُ الصَّدِيقُ إِلَّا عِنْدَ الْحَاجَةِ إِلَيْهِ \* قَالَ  
رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) - ثَلَاثُ مُهْلِكَاتٍ وَثَلَاثُ  
مُنْجِيَّاتٍ - فَأَمَّا الْمُهْلِكَاتُ فَشَحْمٌ مُطَاعٌ وَهَوًى مُتَّبَعٌ وَإِعْجَابُ  
الْمَرْءِ بِنَفْسِهِ - وَأَمَّا الْمُنْجِيَّاتُ فَخَشْيَةُ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ  
وَالْقَصْدُ فِي الْغِنَى وَالْفَقْرُ وَالْعَدْلُ فِي الرِّضَا وَالْغَضَبِ \*

١٠ الْعَالِمُ عَرَفَ الْجَاهِلَ لِأَنَّهُ كَانَ جَاهِلًا - وَالْجَاهِلُ لَا يَعْرِفُ  
الْعَالِمَ لِأَنَّهُ مَا كَانَ عَالِمًا \* لَا تَحْمِلْ عَلَيَّ يَوْمَكَ هَمَّ سَنَتِكَ -  
كَفَاكَ كُلَّ يَوْمٍ مَا قُدِرَ لَكَ فِيهِ - فَإِنْ تَكُنَ السَّنَةُ مِنْ عُمْرِكَ  
فَإِنَّ اللَّهَ سُبْحَانَهُ سَيَاتِيكَ فِي كُلِّ غَدٍ جَدِيدٍ بِمَا قُسِمَ لَكَ -  
فَإِنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَمَا هَمُّكَ بِمَا لَيْسَ لَكَ \* فِي  
كِتَابِ كَلِيلِهِ وَدِمْثِهِ - إِذَا أَحْدَثَ لَكَ الْعَدُوُّ صِدَاقَهُ لِعِلَّةِ  
الْحَاجَةِ إِلَيْكَ فَمَعَ ذَهَابِ الْعِلَّةِ رَجُوعِ الْعِدَاوَةِ - كَالْمَاءِ نَسِجْنَهُ  
فَإِذَا امْسَكَتْ نَارًا عَنْهُ عَادَ إِلَى أَصْلِهِ بَارِدًا وَالشَّجَرَةُ الْمُرَّةُ  
لَوْ طَلَيْتَهَا بِالْعَسَلِ لَمْ تُثْمِرْ إِلَّا مَرًّا \*

١١ يَوْمٌ وَاحِدٌ لِلْعَالِمِ خَيْرٌ مِنَ الْحَيَاةِ كُلِّهَا لِلْجَاهِلِ \* لَا  
تُخَاطِبِ الْأَحْمَقَ وَلَا تُخَالِطُهُ فَإِنَّهُ مَا يَسْتَجِي \* قَالَ أَمِيرُ  
الْمُؤْمِنِينَ عَلِيُّ (كَرَّمَ اللَّهُ وَجْهَهُ) الْأَدَبُ حَلِيٌّ فِي الْغِنَى -  
كَثُرَ عِنْدَ الْحَاجَةِ - عَوْنٌ عَلَى الْمُرُوءَةِ - صَاحِبٌ فِي الْمَجْلِسِ -  
مُونِسٌ فِي الْوَحْدَةِ تَعْمِيرُهُ الْقُلُوبَ الْوَاهِيَةَ - وَتَحْيَا بِهِ الْأَلْبَابُ  
الْمُسَيِّتَةَ - وَتَنْفُذُ بِهِ الْأَبْصَارَ الْكَلِيلَةَ - وَيُدْرِكُ بِهِ الطَّالِبُونَ

فِيكَ مِنَ الْقَبِيحِ وَهُوَ سَاطِعٌ عَلَيْكَ \* قَالَ أَفَلَا طُونَ الْحَكِيمُ لَا  
تَطْلُبُ سُرْعَةَ الْعَمَلِ وَاطْلُبْ تَجْوِيدَهُ فَإِنَّ النَّاسَ لَا يَسْأَلُونَ  
فِي كَمِّ فَرَعٍ وَإِنَّمَا يَنْظُرُونَ إِلَى اتِّقَانِهِ وَجُودَةِ صَنْعَتِهِ \* وَجَدَ  
عَلَى صَنْمٍ مَكْتُوبٌ حَرَامٌ عَلَى النَّفْسِ الْخَبِيثَةِ أَنْ تَخْرُجَ مِنْ  
هَذِهِ الدُّنْيَا حَتَّى تُسَيَّى إِلَى مَنْ أَحْسَنَ إِلَيْهَا \*

١ ثَلَاثَةٌ لَا يَنْفَعُونَ مِنْ ثَلَاثَةِ شَرِيفٍ مِنْ دُنْيِي وَبَارٍّ مِنْ  
فَاجِرٍ وَحَكِيمٍ مِنْ جَاهِلٍ \* قَالَ عَامِرُ بْنُ عَبْدِ الْقَيْسِ إِذَا  
خَرَجْتَ الْكَلِمَةَ مِنَ الْقَلْبِ دَخَلَتْ فِي الْقَلْبِ - وَإِذَا خَرَجَتْ  
مِنَ اللِّسَانِ لَمْ تَتَجَاوِزِ الْأَذَانَ \* قَالَ حَكِيمٌ لِأَخِي أَخِي!  
كَيْفَ أَصْبَحْتَ؟ قَالَ أَصْبَحْتُ - وَبِنَا مِنْ نِعَمِ اللَّهِ مَا لَا نُحْصِيهِ  
مَعَ كَثِيرٍ مَا نَعْصِيهِ فَمَا نَدْرِي أَيُّهُمَا نَشْكُرُ جَمِيلًا مَا يَنْشُرُ  
أَوْ قَبِيحًا مَا يَسْتُرُ \* اجْتَمَعَ حُكَمَاءُ الْعَرَبِ وَالْعَجَمِ عَلَى أَرْبَعِ  
كَلِمَاتٍ - وَهِيَ - لَا تُحْمِلُ نَفْسَكَ مَا لَا تُطِيقُ - وَلَا تَعْمَلُ  
عَمَلًا لَا يَنْفَعُكَ - وَلَا تَغْتَرَّ بِأَمْرَاءَةٍ وَإِنْ عَفَّتْ - وَلَا تَتَّقِ بِمَالٍ  
وَإِنْ كَثُرَ \*

عَنْكَ الْحُجَّةَ وَيُظْهِرُ عَلَيْكَ الْخَصْمَ \* مِثْلُ الْاَغْنِيَاءِ الْبُخْلَاءِ  
كَمِثْلِ الْبِغَالِ وَالْحَمِيرِ - تَحْمِلُ الذَّهَبَ وَالْفِضَّةَ وَتَعْتَلِفُ  
بِالْتَّبَنِ وَالشَّعِيرِ \* قَالَ أَبُو مُسْلِمٍ الْخُرَّاسَانِيُّ - خَاطَرَ مَنْ رَكِبَ  
الْبَحْرَ - وَاشَدَّ مِنْهُ مُخَاطَرَةٌ مِنْ دَاخِلِ الْمُلُوكِ \*

٧ مِثْلُ الَّذِي يَعْلِمُ النَّاسَ الْخَيْرَ وَلَا يَعْمَلُ بِهِ كَمِثْلِ  
أَعْمَى بِيَدِهِ سِرَاجٍ - يَسْتَضِي بِهِ غَيْرَهُ وَهُوَ لَا يَرَاهُ \* أَوْضَعُفُ  
النَّاسِ مَنْ ضَعُفَ عَنْ كِتْمَانِ سِرِّهِ - وَأَقْوَاهُمْ مَنْ قَوِيَ عَلَى  
غَضَبِهِ - وَاصْبِرْهُمْ مَنْ سَتَرَ فَاقَتَهُ - وَأَغْنَاهُمْ مَنْ قَنَعَ بِمَا  
تَسَرَّلَهُ \* قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ (كَرَّمَ  
اللَّهُ وَجْهَهُ) مَنْ عَرِفَ بِالْحِكْمَةِ لَاحَظَتْهُ الْعْيُونُ بِالْوَقَارِ \* قَالَ  
بَعْضُ الْحُكَمَاءِ - تَحْتَاجُ الْقُلُوبُ إِلَى أَقْوَاتِهَا مِنَ الْحِكْمَةِ كَمَا  
تَحْتَاجُ الْأَجْسَامُ إِلَى أَقْوَاتِهَا مِنَ الطَّعَامِ \*

٨ قَالَ أَفَلَاطُونُ - حُبَّكَ لِلشَّيْءِ سِتْرُ بَيْنِكَ وَبَيْنَ مَسَاوِيهِ -  
وَبُغْضُكَ لَهُ سِتْرُ بَيْنِكَ وَبَيْنَ مَحَاسِنِهِ \* مَنْ مَدَحَكَ بِمَا  
لَيْسَ فِيكَ مِنْ الْجَمِيلِ وَهُوَ رَاضٍ عَنْكَ ذِمَّتْكَ بِمَا لَيْسَ

الرَّفِيقِ قَبْلَ الطَّرِيقِ - سَلْ عَنِ الْجَارِ قَبْلَ الدَّارِ \* جَالِسْ  
أَهْلَ الْعِلْمِ وَالْحِكْمَةِ وَأَكْثِرْ مُنَافَسَتَهُمْ - فَإِنَّكَ إِنْ كُنْتَ جَاهِلًا  
عَلِمُوكَ وَإِنْ كُنْتَ عَالِمًا إِزْدَدْتَ عِلْمًا \*

ه ذُو الشَّرَفِ لَا تُبْطِرُهُ مَنْزِلَةٌ نَالَهَا وَإِنْ عَظُمَتْ كَالْجَبَلِ  
الَّذِي لَا تُزَعِزُهُ الرِّيحُ - وَالَّذِي تَبْطِرُهُ ادْنِي مَنْزِلَةٌ كَالْكَلَاءِ  
الَّذِي يَحْكِيهِ مَرُّ النِّسِيمِ \* خَمْسٌ يُسْتَقْبَحُ فِي خَمْسٍ - كَثْرَةُ  
الْفُجُورِ فِي الْعُلَمَاءِ وَالْحِرْصُ فِي الْحُكَمَاءِ وَالْبُخْلُ فِي الْأَغْنِيَاءِ  
وَالْقُبْحَةُ فِي النِّسَاءِ وَفِي الْمَشَائِخِ الزِّنَاءُ \* قَالَ ابْنُ الْمَعْتِزِ -  
أَهْلُ الدُّنْيَا كُرُكِبُ سَفِينَةٍ - يُسَارِبُهُمْ وَهُمْ نِيَامٌ \* صَنِ إِمَانِكَ  
مِنَ الشَّكِّ - فَإِنَّ الشَّكَّ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْمِلْحُ  
الْعَسَلَ \*

٦ طُوبَى لِمَنْ كَظَمَ غَيْظَهُ وَلَمْ يُطْلِقْهُ - وَعَصَى أَمْرَةَ نَفْسِهِ  
وَلَمْ تَهْلِكْهُ \* قَالَ الْمَسِيحُ بْنُ مَرْيَمَ (عَلَيْهِ السَّلَامُ) - عَاجَلْتُ  
الْأَكْمَهَ وَالْأَبْرَصَ فَأَبْرَأْتُهُمَا - وَأَعْيَانِي عِلَاجَ الْأَحْمَقِ \* قَالَ  
ابْنُ الْمُقَفَّعِ - إِذَا حَاجَجْتَ فَلَا تَغْضَبْ - فَإِنَّ الْغَضَبَ يَقْطَعُ



قَوِيًّا \* حُبُّ الدُّنْيَا يُفْسِدُ الْعَقْلَ وَيَصِمُّ الْقَلْبَ عَنْ سَمَاعِ الْحِكْمَةِ \*

٣ شَرُّ النَّوَالِ مَا تَقْدِمُهُ الْمَطْلُ وَتَعْقِبُهُ الْمَن \* شَرُّ النَّاسِ مَنْ يُعِينُ عَلَى الْمَظْلُومِ وَيَنْصُرُ الظَّالِمَ \* شَيْانٌ لَا يَعْرِفُ فَضْلَهُمَا إِلَّا مِنَ فَقْدِهِمَا الشَّبَابُ وَالْعَافِيَةُ \* الْكَسْلُ وَكَثْرَةُ النَّوْمِ يُبْعِدَانِ مِنَ اللَّهِ وَيُورِثَانِ الْفَقْرَ \* لَيْسَ مِنَ عَادَةِ الْكِرَامِ تَأْخِيرُ الْإِنْعَامِ - لَيْسَ مِنَ عَادَةِ الْأَشْرَافِ تَعْجِيلُ الْإِنْتِقَامِ \* الصَّدِيقُ الصَّدُوقُ مَنْ نَصَحَكَ فِي عَيْبِكَ وَاتَّكَرَ عَلَى نَفْسِهِ \* الْأَمَلُ كَالسَّرَابِ - يَغْرُ مِنْ رَأَاهُ وَيُخْلِفُ مَنْ رَجَاهُ \*

٤ ثَلَاثَةٌ يُمْتَحَنُ بَيْنَهُنَّ عَقْلُ الرِّجَالِ - الْمَالُ وَالْوَلَايَةُ وَالْمُصِيبَةُ \* إِيَّاكَ وَحُبُّ الدُّنْيَا - فَإِنَّهَا رَأْسُ كُلِّ خَطِيئَةٍ وَمَعْدِنُ كُلِّ بَلِيَّةٍ \* الْحَسَدُ دَاءٌ عَيَاءٌ - لَا يَزُولُ إِلَّا بِهَلَكِ الْحَاسِدِ أَوْ مَوْتِ الْمَحْسُودِ \* زِدْ فِي إِصْطِنَاعِ الْمَعْرُوفِ وَكَثِّرْ مِنْ أَشِدَّاءِ الْإِحْسَانِ - فَإِنَّهُ أَيْقَنُ ذَخِيرًا وَاجْمَلُ ذِكْرٍ \* سَلْ عَنْ

## SECTION I.

### Miscellaneous Sentences.

#### جُمَلَاتٌ مُّخْتَلِفَةٌ

١ الدُّنْيَا دَارُ مَمَرٍ لَا دَارُ مَقَرٍّ \* سُلْطَانٌ بِلَا عَدْلِ كَنْهَرٍ  
بِلَا مَاءٍ \* عَالِمٌ بِلَا عَمَلٍ كَسَحَابٍ بِلَا مَطَرٍ \* غَنِيٌّ بِلَا سَخَاوَةٍ  
كَشَجَرٍ بِلَا ثَمَرٍ \* إِمْرَأَةٌ بِلَا حَيَاءٍ كَطَعَامٍ بِلَا مِلْحٍ \* لَا تَسْتَصْغِرُ  
عَدُوًّا وَإِنْ ضَعُفَ \* قِلَّةُ الْأَكْلِ يَمْنَعُ كَثِيرًا مِنْ أَعْلَالِ الْجِسْمِ \*  
بِالْعَمَلِ يَحْصُلُ الثَّوَابُ لَا بِالْكَسَلِ \*

٢ مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخِطُ عَلَيْهِ \* إِذَا كُنْتَ  
كَذُوبًا فَكُنْ ذَكُورًا \* رَأْسُ الدِّينِ الْمَعْرِفَةُ \* السَّعِيدُ مَنْ وَعِظَ  
بِغَيْرِهِ \* الصَّبْرُ مِفْتَاحُ الْفَرَحِ \* الصَّنَاعَةُ فِي الْكَفِّ أَمَانٌ مِنَ  
الْفَقْرِ \* مَنْ تَسَمَّعَ سَمِعَ مَا يَكْرَهُ \* قَلْبُ الْأَحْمَقِ فِي فِيهِ  
وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ \* كُنْ قَنِعًا تَكُنْ غَنِيًّا كُنْ مُتَوَكِّلًا تَكُنْ



